

The Japan Christian Quarterly

An Independent Journal of Christian Thought and Opinion
Sponsored by the Fellowship of Christian Missionaries
RAYMOND P. JENNINGS, Th. D., *Editor*

Volume XXVI	January, 1960	Number 1
-------------	---------------	----------

The Centennial Conference Number

Contents

The Editor Explains	...	1
Editorial: Concerning this Number	...	2
Four Bible Studies in Philippians	... Douglas Webster	3
Japan—A Century of Protestantism	... Richard Drummond	16
Christianity in Japan Today	... B. L. Hinchman	25
Evaluating the Present	... Michael Yashiro	34
Anticipating the Next Century...	... Percy Luke	41
History of Protestant Missions in Japan...	... Guido F. Verbeck	47

THE JAPAN CHRISTIAN QUARTERLY

Raymond P. Jennings, *Editor*

Editorial Assistants

Helen Barns

Thomas McDaniel

Ted Flaherty

Aileen McGoldrick

Raymond Hammer

Mary Meynardie

Feature Staff

Book Reviews: Thomas McDaniel

Howard Huff

Religious News: William P. Woodard

Circulation: Lucy Dail

Area Representatives

Hokkaido: *To be named*

Kansai: Harry Thomsen

Tohoku: Philip Williams

Shikoku: Arch Taylor, Jr.

Kanto: *To be named*

Kyushu: Howard Alsdorf

The Japan Christian Quarterly is an independent journal of Christian thought and opinion sponsored by the Fellowship of Christian Missionaries in Japan and published by the Christian Literature Society (*Kyo Bun Kwan*). It seeks to promote the strength and unity of the Body of Christ in Japan through constructive discussion of all phases of Christian work. Signed articles and paid advertisements represent the opinions of the writers and do not necessarily reflect the views of the editorial staff.

Editorial correspondence and manuscripts should be sent to the Editor, Raymond P. Jennings, Kanto Gakuin University, Mutsuura, Kanazawa-ku, Yokohama, Japan. Telephone 7-9701.

Business communications and all correspondence concerning subscriptions and advertising should be sent to the publisher, *The Japan Christian Quarterly*, Kyo Bun Kwan, 2 Ginza 4-chome, Chuo-ku, Tokyo, Japan, *Attention:* Mr. Shotaro Miyoshi.

Subscription rates:

Single copy ¥300.

Yearly Subscription in Japan ¥1,000, *Overseas* ¥1,260 or \$3.50 or £1/5/0.

One gift subscription with your own subscription in Japan ¥800, *Overseas* ¥1,060.

The Editor Explains . . .

This present issue of *JCQ* is designed to bring to you, our reader, the principal messages of the significant conference held last summer at International Christian University by the Fellowship of Christian Missionaries, commemorating the centennial of Protestant missionary endeavor in Japan. Those who were in attendance will fully appreciate the significance of the material, (The Fellowship voted that it should be published in permanent form.) and those who were not in attendance have a rich experience in store as they pursue these pages. *JCQ* feels that much of this is of lasting value and will be read and reread. We will forego the usual comment on each article leaving that for those who edit the material and prepare the "quips" that introduce each article.

JCQ apologizes for the late publication of the last issue. The material was in hand well in advance of the usual date and the bulk of it at the printers before August 15. However, personnel change in the Kyo Bun Kwan, not once but twice, during the process of publication made for serious delays. The editor wishes to express his sincere appreciation to all those who worked diligently to get the issue out on time especially Miss Helen Barns, Dr. Richard Drummond, and Miss Sobi Aikawa.

The present issue will be assembled and published largely under the direction of Dr. Drummond, chairman of the Publications Committee of FCM. The sole contribution of the editor is this brief introductory page. When the editor left Japan last August for a brief trip to the United States he fully intended to return in the early fall. Various factors have prevented his return however, and it is not likely he will be back in Japan in the immediate future. His family will be joining him in the early part of 1960.

The Publication Committee is giving serious thought to the matter of a new editor and doubtless the April issue will come to its readers under the guidance of this person. Meanwhile, the publication of these messages provides a "bridge" between editors and assists the Publications Committee in fulfilling the instructions given it by FCM to publish the messages.

The editor wishes to express deep appreciation to the many people who have assisted him in the work of *JCQ* during the years he has served as editor. The responsibilities have not been light and the work was time consuming but no single activity of missionary service has so challenged and so rewarded him as has the work with the *Quarterly*. It is with considerable reluctance that he surrenders his responsibilities.

The Editor is thoroughly convinced of the importance of *JCQ* to the missionary community in Japan and of its significance in Christian journalism in the World Church. The ministry of *JCQ* should grow and its readers increase with each new year. God's richest blessing upon it, its new editor and its staff!

In His Fellowship,
Ray Jennings
St. Louis, Mo.
Nov. 14, 1959

Editorial

Concerning This Number

As chairman of the Publications Committee of the Fellowship of Christian Missionaries, I should like to say a few words about the content of this number of the *Japan Christian Quarterly*. Our readers will know that the Publications Committee was commissioned by the last business meeting of the FCM to publish the main addresses of the Centennial Conference and also as much as feasible of Guido Verbeck's *History of Protestant Missions*. No specific method of financing this project was offered and the committee considered several possibilities, all of which involved considerable difficulty. It was then felt that the best procedure would be to request the editor of the *Japan Christian Quarterly* to permit the use of the January number for this purpose. In this way, the majority of the FCM constituency would automatically receive a copy of the printed material and all non-subscribers could obtain a copy by writing the Kyo Bun Kwan or this writer. The editor, Dr. Jennings, graciously consented to our proposal and we hereby present the material for the information and pleasure of our readers.

Those who attended the summer conference at ICU will notice that not all those addresses which should properly be included in the above named category are printed in this number. However, in some instances it was not convenient for the speaker to furnish his manuscript and unfortunately the tape recordings of the speeches came out in garbled form. The Publications Committee, however, has thus been able to print more of Dr. Verbeck's history than would otherwise have been possible. Practically all of that history which is of interest and value for non-specialists has been included.

Richard H. Drummond

Four Bible Studies In Philippians

DOUGLAS WEBSTER

Introduction

All of us are in various ways concerned with the growth of the Church of Christ. The great theme of this Epistle is PROGRESS IN CHRIST. The letter itself does not easily fall into neat sections for analysis, but the great over-arching theme would seem to be the concept of Christian growth. Each chapter suggests certain growing points, levels on which we have to make progress.

1.12. 'The progress of the Gospel'

1.25. 'Your progress in the Faith'

3.14. 'I press on towards the goal'

In these three phrases we see the three inter-related spheres of Christian progress—the mission of the Gospel; the growth of the Church; the development of the individual.

PHILIPPIANS 1

GROWTH THROUGH FELLOWSHIP AND OPPOSITION

The letter opens with the names Paul and Timothy. Despite his towering strength of character, Paul is not an individualist. Leader though he was, Paul's ministry was a series of working partnerships. We can detect this from the headings of his letters. Only in Romans and Ephesians are they from Paul alone. The rest include another, e.g. 'Paul and Sosthenes our brother' (1 Corinthians); 'Paul and all the brethren who are with me' (Galatians) 'Paul and Silvanus and Timothy' (I and II Thessalonians). Paul always regarded himself as a partner on a team. The fact that the personalities in the partnership were unequal does not detract from its effectiveness.

He writes to "all the saints in Christ Jesus who are at Philippi". Paul's thought is of the whole local Church. The officials, namely the ordained ministry, are mentioned as supplementary. If only we could think of the Church first and the ministry after, how much deeper our interdenominational fellowship might be.

All alike are addressed as saints. There is no division in the Christian community between saints and sinners. All are both. There is no means of measuring sainthood. To accept Christ by faith, to be baptised into Him, is to die and rise again and so to be a saint, whatever we may look like, whatever we may feel. As it has been wisely said, "we do not progress *to* sainthood; we progress *in* sainthood".

Paul describes himself and Timothy as servants. It is useful to draw a distinction between being 'servants of' and being 'servants to'. We are servants of Christ; we are servants to the Church. Christ is our Master, not the Church. We serve Him, however, only by serving the Church. We have only one Master, but we have many whom we must serve in His Name and for His sake. "We preach Christ Jesus as Lord and ourselves as your servants for Jesus' sake" (II Corinthians 4.5.). Or as a great English theologian of a former generation, P.T. Forsyth, has put it: "The missionary is not the servant of humanity; he is the servant of the holiness of God *to* humanity."

The chapter now divides itself, after the opening greetings, into two sections:

1. Paul's attitude to the Church (vv. 3—11)
2. Paul's attitude to opposition (vv. 12—30).

Paul's Attitude to the Church

1. An attitude of joy and thanksgiving (vv. 3—4)

Paul's memory of the Philippian Church is an occasion of thanksgiving. His prayer for it is an occasion of joy. If our relation to a Church in which we have served does not evoke joy and thanksgiving, whatever our anxieties and disappointments, there is something wrong on one side or the other. Think of the effect those words would have on an average Philippian Christian—to know that he was remembered by the great Apostle, who knew intimately dozens of Churches from Antioch to Rome, and to know that he has added to the Apostle's joy. Paul always gives encouragement. He insists on letting people know their significance, even the significance of the weakest. As Bonhoeffer has reminded us, "the strong cannot stand without the weak. The elimination of the weak is the death of the fellowship." This is what Hitler tried to do in Germany. There can be no super-Christians.

2. A recognition of fellowship in the Gospel (v. 5)

There are two ideas in this single phrase. The first is fellowship with a purpose. The fellowship was itself evangelistic. Its existence was not for itself but for the Mission. The Greek preposition used here suggests that the purpose of the Christian fellowship is towards the furtherance of the Gospel. The whole Church must be geared to the promotion of the Gospel. This concept of evangelism we are beginning slowly to recover. Second, the phrase suggests fellowship with continuity—"from the first day until now". The nature of the Christian fellowship is that it endures however circumstances may change, whatever trials and turmoils the Church and its leaders may go through and in spite of absence. Chains and a Roman prison, age and separation cannot break that fellowship. Progress in Christ is progress in the fellowship, and progress in the fellowship is progress in corporate evangelism. The Christian Fellowship at its healthiest is always looking outward.

3. Paul's complete confidence in Christ's care of His Church (v. 6).

The Church is the responsibility of the God who completes, not of the workers who

change. The Church continues to live in China despite the removal of the missionaries. Each congregation which we serve continues to exist even when we are not there with it. God does not tire. God does not change His mind. God does not leave His work unfinished. God can take care of our work when we are not doing it. Whatever our task, however intimately involved in it we are, let us remember that the work is God's, not ours. He is responsible and He is omnipotent. There are moments when this is the only confidence we can have; without it we would break and despair.

4. The power of Paul's human affections for the Philippians (vv. 7 & 8).

Never once does the Apostle attempt to disguise his feelings—out they all come. His ideal for the Christian man is not some bloodless, nerveless creature. It is time we ceased to make so rigid a distinction between *Eros* and *Agape*. They are not contradictory but supplementary. Paul and Augustine and Luther could develop their great and wide *Agape* because they each had plenty of *Eros*. *Eros*, human affection, is the foundation stone of *Agape*. We must be men before we can be men of God, and we must not try to get rid of our flesh and blood. As Bonhoeffer wrote so poignantly from his German prison, "The believer feels no shame, when he yearns for the physical presence of other Christians." There are times when we need the bodily presence of someone else. So Paul is not ashamed of being homesick for Church at Philippi and the people he loved there.

Paul's Attitude to Opposition

1. His personal circumstances (vv. 12—14)

"Things which happened unto me have fallen out rather to the progress of the Gospel". Paul has learned to accept life and to see the Providential Hand in all his circumstances (compare 4.12). He has reached the point of Christian maturity where he really believes in Providence and sees the set-backs as spring-boards. The messengers of the Gospel can be bound and circumscribed but never the Gospel. We may recall the words in II Timothy 2.9. "I suffer hardship unto bonds as a malefactor, but the word of God is not bound." There is a glorious freedom about the Gospel wherever we are. Can we use the trials and set-backs of life to manifest Christ as Paul used his bonds? There was evidently a quality about his courage which had inspired others (v. 14).

2. The opposition party (vv. 15.—18)

We need not be concerned here with the critical problem of which particular party this was, whether they were were Judaisers or what they were. The main point is that there was some kind of rival show. Some were preaching the Gospel from the wrong motives. We can easily fill in the modern equivalent in the various areas where we are proclaiming Christ. Are they Roman Catholics? Are they others of some sect which refuses to co-operate? What is to be our attitude? Notice that Paul is beyond being irritated. He knows that the issue belongs to God. He will not go in for a race to see who can build the most churches or the most schools first. Notice also that Paul does not lose sight of the wood for the trees. He recognises the main thing, only that Christ is being preached. Do we think like this about our rivals who are also preaching Christ?

As Bishop Lightfoot comments, "The choice is between an imperfect Christianity and an unconverted state; the former, however inadequate, must be a gain upon the latter, and therefore must give joy to a high-minded servant of Christ." A superficial, nominal Christianity is still better than nothing at all.

Paul concludes in verse 18 with the remark "I rejoice and I will rejoice". Here is an example of a deliberate act of the will, by which he crushes the feelings of personal annoyance and allows joy to prevail. Do we make such acts of will?

PHILIPPIANS 2. 1—11

THE WAY OF OBEDIENCE AND SERVICE

In this very happy letter Paul sounds only one note of disquiet, and he sounds it twice—at the beginning of chapter 2 and chapter 4. So far there are no actual divisions in the Church at Philippi as there were at Corinth but there were all the preliminaries to division, and the conditions which could so easily lead to division and disunity were already mounting. St. Paul deals with these problems here. First, in verses 1—4, on a quite practical level, the ethics of every day. Second, in verses 5—11, on the highest theological level where, of course, he is unanswerable. The link between the two is the concept of obedience:

- (a) Christ's obedience (v. 8)
- (b) Christian obedience (v. 12)

There are two points to try to understand about this matter of unity, first, unity is a matter of obedience not expedience. It is not something over which we have choice. It is not something that can be postponed. If the Church were really awake to the divine will in this matter our clergy and missionaries would have very little sleep at night until something were done about our terrible disobedience. Secondly, obedience is not something instinctive. Disobedience is what is instinctive. Obedience is always something that has to be learned. We are told that even Jesus "learned obedience through what he suffered" (Hebrews 5.8). Obedience is something in which we grow and without which we do not grow.

St. Paul begins in verse 1 with four grounds on which he is going to make his appeal.

1. Encouragement in Christ
2. The incentive of love
3. The fellowship of the Spirit
4. Affection and sympathy

The point Paul is making is this, that being a Christian should involve certain spiritual experiences and these should, in turn, produce certain attitudes, all of which make for unity. In verse 2 he issues his appeal for unity. Christian unity is like the Gospel. It is a divine gift. It is supernatural. The fellowship itself is divine. It is not manufactured by man. It is not dependent on human compatibility or like being drawn to like. It is the fellowship of the Holy Ghost, created and sustained by Him. Unless a Church, any local

Church in which we live and serve, is setting forth this kind of supernatural unity, a unity which startles and surprises, it cannot be setting forth the Gospel. Today, more than ever before, evangelism is the work of the cell, the team, the group, rather than the individual, and the Christian community must demonstrate in its life what the preaching evangelist is saying in his pulpit. Unity is not just a nice thing; nor is it a desirable extra; it is indispensable—it belongs to the Gospel and the preaching of the Gospel.

In verses 3 and 4 St. Paul goes on to mention unity at street level. Unity is not a subject to be left merely for great theological conferences at Geneva or Amsterdam or Evanston. Unity is something that grows from below. It cannot be imposed from the top. So St. Paul invites us to look at our motives for doing things. "Do nothing from selfishness or conceit" (v. 3). We are not to do things just because we want to, through self-interest; nor because we think we can do them better than others, through conceit. After all, there is always the possibility that we may be mistaken and deluded about our own capacities and abilities, and unless we are living in fairly close fellowship with others where there can be checks, criticisms and correctives, the chances of this are very high. Woe to the Christian who has no friend or fellowship in which he can be faithfully criticised.

"Let each of you look not only to his own interests but also to the interests of others". How easily said, how hardly done! It may be in our own interest and power to keep people waiting and so to waste their time; or not to bother to answer a letter promptly and so cause someone else much anxiety or trouble; or always to do our thinking aloud and talk non-stop to people who have to listen. This will not promote unity; but to be looking to the interests of others will. We should learn to see things from other people's point of view.

The Supreme Pattern of Obedience (vv. 5.—11)

There is no time for me to deal with the great doctrines in this classic passage. I simply select certain points for our thinking together.

1. "The form of God... the form of a servant". This is one of the supreme paradoxes of the New Testament. 'Form' here means the inmost fundamental nature and essence. In the Incarnation Christ has both forms. He did not abandon the form of God; He took up into it the form of a servant. In other words, the supreme revelation of God was given to man in the form of a servant, and the role of a servant in the New Testament is unquestioning, absolute, obedience. This was the one appropriate way by which God should come to man, speak to man, reach man and rescue man, in the form of a servant. If Christians are to have the mind of Christ, to imitate Him, to represent Him, to be like Him, to continue His work, we can only do it in the form of a servant. Theologians today are insisting upon stressing the divine nature of the Church; it is a divine society. But there is a great tendency to forget that in this world the Body of Christ is not only divine but also in the form of a servant. Only in the form of a servant can the Church carry out its mission. Apart from the form of a servant it is wholly ineffective, however magnificent its organisation, however glorious its worship. "Ourselves as your

servants for Jesus' sake" (I Corinthians 9.19). If the Church does not take upon itself this form and this form only so that the predominant impression the non-Christians get of the Church is of humility, ministry and service, they will never see the form of God, the form of Christ. Does the Church in Japan have this form? If the perfect Son of God had to be in the form of a servant in order to communicate with men, in order to get across to them, how much more should the imperfect Church of God be in that form.

2. "He emptied himself, he humbled himself becoming obedient unto death, even death on a cross." St. Paul adds "even on a cross" because he, as a Roman citizen, could never be allowed to die that death. There are many theories and there have been many controversies about the meaning of this phrase "he emptied himself". Surely St. Paul had in mind the great Servant passage in Isaiah 53. There we read that the servant humbled himself (v. 7) and was obedient. We also read (v. 12) "he poured out his soul unto death". I believe that the reference here in St. Paul's words is not so much to the Incarnation but to the Crucifixion. Is it not true to say that the whole nature of God is "to pour himself out?" The doctrine of the Trinity would seem to suggest this. The Creator pours His own life into the creation. The Redeemer pours His own life out on to a Cross. The Spirit is poured out from Heaven upon the redeemed. The Church has to be poured out, to empty itself upon the whole world in which it serves. We have to be poured out, to pour out ourselves in self-giving if we are to be obedient servants.

"He humbled himself." Humility is not some refined, quiet, invisible virtue. There can be no humility without humiliation, which means being humbled in public. That is what the Cross meant. One writer has put it like this: "Jesus was obedient to such a degree that he was ready not only to die but also to accept death in its most ignominious and most painful form, death on a cross, death in public, death in agony, death without relief, death without dignity and death which proclaimed aloud the triumph and power of death." The Church, the Mission, in the form of a servant, will have to accept humiliation too if the Cross is to mean anything in its life. The Church under the cross is the Church humiliated. This is the form of the Church. Our form is there in the Cross; it is the form of the Church, the form of the mission, the form of the missionary and the form of the Christian. And it is always the form of a servant. This is the only medium of, and the only way to, the form of God.

3. "Therefore God has highly exalted him and bestowed on him the name which is above every name." The resurrection is always resurrection from the dead, from real death, not a sham or partial death. Jesus really died. Only when death is accepted can death be defeated by the mighty act of God. All real life has to be died into. Only the Church which stands under the Cross, the real Cross of humiliation and sacrifice and self-giving, will in God's own time know the power of the resurrection and the fruit of its mission. Exaltation and victory are on the other side of the Cross; they are nowhere else.

So there is great emphasis on "therefore" at the beginning of the sentence. Resurrection does not reverse the Cross, as if first there was a defeat and then by a divine miracle of intervention, a victory. The resurrection reveals the Cross for what it really was and

shows that the victory was on Good Friday in the weakness and the pain of Calvary, in the death. We are also committed to the success and victory of the Cross. In this world the Cross can triumph only in terms of Calvary. The Cross is the only FORM of the Church's success. So likewise the end term of the Christian Mission will be some mighty divine act, the coming of the Lord, which will vindicate the Church under the Cross as the resurrection vindicated Christ crucified, and reveal the Church's victory which at present we cannot see.

We learn from verse 10 that the Christian Mission will be a complete and unqualified success. Notice the universal sweep of Paul's thought. Christ will be the name which the whole creation worships. Christ will be the name on every lip in witness and thanksgiving. He is Lord now, just as He was Lord on the Cross. But at the end of history, when the Christian Mission is complete, His Lordship will be realised and recognized. His hidden reign will be made manifest, His Kingdom will be seen in all its glory and the Church which in history accepted, as He did, the form of a servant, shall become His Bride.

PHILIPPIANS 3

THE WAY OF RIGHTEOUSNESS

This chapter begins with a great outburst of passion. One of the pleasant things about St. Paul is that he is always ready to use strong language. He is not one of these modern, anaemic Christians who never gets angry or indignant. When circumstances justify his exploding he does so. It looks as if he had been about to close the letter and then something happens which makes him go off on a furious tangent. There is a sudden change of mood from chapter 1 where he seems to have risen above being irritated.

Those described in verse 2 may be Jews, or Judaisers, or renegade Christians. Whoever they were, they were people who wanted to introduce alien elements into the Gospel and to make the Gospel conditional upon some form of legalism. In this chapter, Paul deals mighty blows at legalism and all that derives from it, including perfectionism. Legalism and perfectionism are forever dogging the Church and they are the death of spiritual life.

"We are the true circumcision" (v. 3). In the Bible the idea of circumcision has a double significance and symbolism: (i) a metaphor of purity; (ii) a sign of the covenant. The second is the more important. Christ has made possible a new purity and he has established a new covenant, so the old form and purpose of circumcision is valueless spiritually (cf. Romans 2. 28 and 29). To worship God through Jesus Christ in the Spirit—this is the sign of true circumcision, the circumcision of the heart. This means to put "no confidence in the flesh", whether in outward things, or in oneself, or in one's own ability or capacity or worthiness, or one's own pedigree.

In verses 4-7 St. Paul shows that for a Christian every kind of reliance outside Christ, every kind of pedigree outside Christ, is worthless. Paul had to throw overboard all the

other things in which he trusted, once he came to be in Christ—and he could have made a greater claim than most. For example, he was circumcised as soon as possible, the eighth day, and was made a member of the Israel of God. Nor was he a proselyte, a grade 2 member, he was grade 1, an Israelite by birth, and he belonged to one of the best tribes which had remained faithful to the house of David, not some lost or renegade tribe. And his stock had not been contaminated by Greek customs; they were Hebrews of the Hebrews, orthodox, strict, scrupulous, undeviating. To be a Hebrew was to be the best kind of Israelite. These were his four great inherited privileges. He adds three other items of personal choice and effort. First, he was a Pharisee and had chosen to belong to the strictest sect and order within Judaism. Second, he had used enormous energy in persecuting the Church. Third, he had left nothing undone whatever in his quest for righteousness, moral perfection.

It would be stupid to try to draw exact modern parallels to any of these seven claims to special status. We must simply ask ourselves: Do we never lapse into this way of thinking? Do we never make tacit remarks about ourselves and our security and our standing at the day of judgment based on similar facts of pedigree? Have we not all been baptised, many of us as infants? Did not most of us have a Christian parentage, and home and upbringing? Have we not been devout and faithful in our Church membership? Have we not of our own choice enlisted in full time service and made many sacrifices? Have we not been zealous in fighting and resisting what we believe to be false forms of the Faith? Have we not kept ourselves free from the grosser sins of the world and many of the sins of the flesh, even though we have sometimes yielded to the devil? Does our hope lie here, in what we have attained or avoided?

Paul disclaims all this with a tremendous affirmation (v. 7): "What things were gain to me, these have I counted loss for Christ". He says, in effect, that he threw the whole lot overboard for Christ. Like the merchant man in the Gospel, seeking goodly pearls, when he suddenly found the pearl of great price he sold all that he had in exchange for it. There is no comfortable "both-and" here; it is an unequivocal "either-or". We can only have Christ if we are prepared for everything else to be thrown away, for the discarding of attainments. In other words, Paul, in his conversion, was finally confronted with a supreme choice: either to regard himself as all right, or to cast himself for ever upon the mercy of Christ; either to cling to his own attainments or to cling to Christ and what Christ would attain in and through him. Or, as he puts it in verse 9 "to abandon all attempts at a righteousness which is his own and is based on law, and to embrace a righteousness that is not his own but is Christ's and which can become his own by faith." This is one way of stating the great doctrine of justification by faith, so much talked about, so little followed. It has tremendous implications for us, not just at the beginning of our Christian life but all the way through. This idea of being justified by faith is not merely something about the way a man becomes a Christian but about the way he remains a Christian and the way he grows up into Christ. Paul works this out in the succeeding verses.

1. Righteousness is a relationship not an attainment

The fundamental thing about the Christian life is right relations, not good deeds or great achievements. It is essential that we grasp that righteousness, as St. Paul understands it, is not a quality, not some ethical virtue, not a possession or something that belongs to us; it is a relation in which we stand, it is through faith in Christ. Paul's great concern is not in a credit balance he might have in some eternal ledger of good or evil deeds but "that I might be found in him and so have the righteousness from God" (v. 9) which comes by being in Christ.

Righteousness, therefore, is a present reality for the Christian. It depends on a right relation with Christ now, not yesterday, or when we first set out as missionaries. It does not depend on any attainments or any successes in our work, or any moral qualities in ourselves. It does, however, involve a complete giving up of boasting, of all confidence in the flesh, in our own spiritual life. We can do all these things and yet not be in a right and living relation with Christ. Paul had been all these before he was a Christian. If our relationship with God is really right and in good repair, it should not be difficult to get our other relationships right also.

2. Righteousness is a growing relationship. (vv. 10 and 11)

When we speak of Christian experience we do not mean something strange and mystical; we simply mean Christ as we know Him. Paul is saying that to know Christ will involve three distinct and parallel types of experience; the experiences of Christ will be reproduced in us. First, the power of the Resurrection. Bishop Lightfoot paraphrases this; "When I speak of knowing Him, I mean, that I may feel the power of His Resurrection". It is not just intellectual knowledge but a total awareness in our whole being of a new and stimulating and quickening power. The Resurrection of Christ was the greatest demonstration of power ever seen in history and this power is available for the Christian if he is right with Christ. The power of His Resurrection means a power to live on a new level; it means power to communicate with men effectively; it means power to bring real peace and real absolution; it means the power to preach convertingly; it means that Christ can get through doors that are closed to us. To know the power of His Resurrection is to be delivered from all kinds of despair and to burn with hope.

Second, the fellowship of His sufferings. Perhaps some of us are more conscious of this experience than the first. In the early days of our Christian life or missionary service we may have had the thrills and the victories, but now the Passion of Jesus has more meaning for us than the Resurrection. There is the agony of Gethsemane when we have to choose between our will and God's, between the path of safety and the path of risk. There is the agony of the arrest, when we have to watch those whom we trusted let us down; when over and over again through history Christ's disciples run away, and some deny, and some betray. There is the agony of the Judgment Hall, when Christ, in His servants, is again tried and misunderstood and mocked and rejected, when Church and State together make a fatal wrong choice, and Christ goes out again to Rome, to Babylon, to

Egypt, to Africa, to Asia, to be crucified. "Why do the heathen so furiously rage together; and why do the people imagine a vain thing? The kings of the earth stand up, and the rulers take counsel together; against the Lord, and against his anointed" (Psalm 2. vv. 1 and 2). It all has to happen again and again. It is the pattern. We have to go on preaching a Christ that the world has already rejected, a Christ that the world does not want. To know Christ is to know something of His Passion, to be unwanted and rejected with Him. This is part of the Christian experience, of the missionary experience, in which we have to grow. It is growth in righteousness, in relationship.

Third, being "conformed unto his death." The agony of Calvary also has to be reproduced in the Christian, however faintly. We can never know Him nor grow in Him without it. As Dietrich Bonhoeffer has said, "Only in the Cross of Christ, that is, as those upon whom sentence has been executed, do men achieve their true form." The only effectiveness in the spiritual world comes from Calvary. The only effective witnesses are those who are prepared to have a bit of the agony of Calvary in their own lives, obedient unto death.

Paul, in verse 11, looks forward into the future "that if possible I might attain the resurrection from the dead." Notice here the modesty of his hope. Resurrection from the dead is the fulness of this growing relationship with Christ, this acceptance of His righteousness. Only then in the Resurrection will there be any attainment which leads to perfection.

PHILIPPIANS 4

THE WAY OF JOY AND PEACE

At the end of chapter 3 St. Paul had lifted his readers to the highest peak of expectation. (i) They belong to a great commonwealth; they are citizens and burgesses of Heaven. (ii) They are awaiting a Saviour who shall come from Heaven and have embraced this great Christian hope. (iii) He shall change our bodies and make them like His. To have been conformed to His death will mean being conformed also to His Glory. (cf. 1 John 3.2).

Before giving his final message he deals with two practical points:

- (a) the need to stand firm;
- (b) the need to stand together.

Paul's affections rise as his letter continues—"My beloved and longed for, my joy and crown" (v. 1). Only those who have ministered to the people of God and lived among them in the form of a servant know the depth of this sentiment. The Philippian Christians were Paul's crown in the sense that their conversion and spiritual growth were themselves his reward, his token of victory.

"Stand fast in the Lord". Billy Graham said that the great problem was not making people Christian but keeping them Christian. So many Christians are drifting; they are still basically Christian in their attitude but they have no secure mooring. And sometimes they have drifted because we who were responsible for ministering to them have let them

go; we have failed them. Think of the terrible wastage in the Church among the lapsed. The Christian life means real effort all round. It is a holding on as well as being-held-on-to.

"Euodias and Syntyche". These were two ladies who had apparently had a row. They could not get on; they could only get on each other's nerves. Imagine these two women hearing this letter read out one Sunday morning before the whole Christian congregation. They are called to "agree in the Lord". In Christ differences of temperament, of background, of outlook need not divide but can enrich.

Having disposed of this, Paul now turns to his final message about joy and peace. Joy and Peace are two of Christ's gifts to His disciples. He speaks of them in His last discourses in St. John's Gospel. "These things have I spoken unto you that my joy might be in you and that your joy might be full" (John. 15. 11). "Peace I leave with you; my peace I give to you" (John 14. 27). Both these wonderful bequests of joy and peace are given on the way to the Cross. In each case it is "my joy", "my peace". The secret of Christ's joy and peace was a very simple one. It was His complete acceptance of the Father's will, his total obedience, an obedience that took Him to the Cross. "For the joy that was set before him he endured the Cross" (Hebrews 12. 2). "For he is our peace, who has made us both one and has broken down the dividing wall of hostility . . . through the Cross" (Ephesians 2. 14). In His will only is our peace and our joy. To struggle out of His will is to lose both peace and joy.

There is nothing particularly new to be said on any of this. This last chapter of Paul to the Philippians is sheer simplicity. It is material for meditation rather than exposition. We need to let the words speak for themselves and see our own lives in the light of them. Are we communicators of joy? St. Francis once gave this advice to a sorrowful brother: "Keep thy sadness between thee and thy God . . . but before me and others study always to have joy, for it befits not a servant of God to show before another sadness or a troubled face." Are we makers of peace? As we go into homes or villages or situations do we go with the King's Peace? Do we say (in silent prayer if not in open greeting) "peace be unto you"? And having arrived do we actually bring peace or discord? A study of ecclesiastical portraiture does not immediately suggest that joy is a Christian characteristic. And some experience of the average church robing room or vestry a few minutes before divine service does not normally convey an atmosphere of peace. Yet joy and peace are Christ's bequests to His servants and Paul shows that he is experiencing them to the full in his imprisonment and eager to pass them on.

"Rejoice in the Lord always; again I will say, rejoice" (v.4). Next to prayer, said Luther, the Devil hates nothing more than mirth. Notice that this rejoicing is not a general heartiness, nor is it animal spirits, nor is it a romantic mood. It is rather what the Psalmist described: "Delight thyself in the Lord and he will give thee the desires of thy heart" (Psalm 37. 4). St. John of the Cross once asked one of his penitents, "Wherein does your prayer consist?" and she replied, "In considering the beauty of God and rejoicing that He has such beauty." Rejoice in the Lord!

"Let all men know your forbearance. The Lord is at hand." We do not have to be in the missionary movement long, before discovering that forbearance (gentleness) is a quality one has to develop swiftly. We have to control our reactions to people by sheer acts of will. The first resentful and selfish thought must be replaced by the second sobering and humbling thought. Rather than saying, "How on earth can I bear with so-and-so!" we should learn to say "How on earth can they go on bearing with me?" And Paul also reminds us elsewhere of the forbearance of God.

No earthly father loves like thee,
No mother e'er so mild,
Bears and forbears as thou hast done
With me, thy sinful child.

But most of all we are strongly urged to remember that "the Lord is at hand." The reference here is not so much to the nearness of His presence as to the nearness of His coming. Here is the great watchword for patience. We should all feel greatly distressed if after a bout of temper or exasperation we turned round and found Him standing at our side. "The Lord turned and looked on Peter." And Jesus said: "I tell you on the day of judgment men will render account for every careless word they utter; for by your words you will be justified and by your words you will be condemned" (Matthew 12. 36,37).

"Have no anxiety about anything but . . ." The servant of God who has Christ's peace will not be anxious. Anxiety, according to Tillich, is the great problem of contemporary man. The cause of man's anxiety is always uncertainty about himself and his future. But the man of faith has turned over his future and himself to God in obedience. Anxiety, therefore, is the antithesis to faith. It is both sinful and illogical for a Christian to be anxious. The man of faith has "courage to be". Nevertheless, so much of the old nature still lurks in the new man and anxiety still sometimes gets us in its grip. Here we read Paul's prescription for anxiety: prayer and thanksgiving. How psychologically sound this is! He does not say: Bury your anxiety or forget about it. He says: Look it full in and face and turn it into a prayer. We need to recover the healthy crudity and honesty of the prayers of the Bible, which really asked God for things, specific things, and believed He could and would do them. We suffer from the danger of making our prayers too refined and mystical and polite and general and vague. The prayers of the Psalmists and of the Prophets, were not always polite and refined. They poured out their souls to God and if they wanted to grumble they did grumble. This may be infantile or adolescent, but at least it was real prayer. We must be careful that in growing out of the infantile we do not grow out of real prayer and forget that we can bring all our petitions, however childish, to God.

Thou art coming to a King,
Large petitions with thee bring.
For His grace and power are such
None can ever ask too much.

"Whatsoever things are true . . . think on these things" (v. 8). St. Paul has been list-

ing four things which provide the spiritual soil in which joy and peace can grow and flourish:

1. Devotion to the Lord (v. 4)
2. Awareness of His coming, which produces patience and forbearance (v. 5)
3. Freedom from anxiety by the practise of constant prayer and trust (v. 6).
4. A well-nourished mind (v. 8)

He now gives some of the ingredients on which the mind is to feed. Notice they are not all strictly spiritual. "True". Any kind of pursuit of truth—scientific, literary, or historical research—is a feeding of the mind and leads to God. The Christian must not despise the intellect. "Honourable" i. e. worthy to be revered. We might consider Schweitzer's reverence for life. "Just." How concerned are we for real justice for others? Do we have anything like the compassion of a Trevor Huddleston? "Pure." To be pure does not mean to be free from all sexual desires; it means to be without stain. For each of us certain things, different perhaps, will be stimuli to purity. Think on these things. "Lovely". We must not starve our lives of beauty; beauty of character, beauty of form, beauty of sound. God, who made the world, intends that we shall all enjoy the beauty of art and nature. Some Christians, even missionaries, go through the world starved for beauty which is always free. They read no poetry, they see no plays, they hear no music, they never visit an art gallery and they wonder they have grown dull or stale. "Of good report." Knox renders this: "Gracious in the telling". Perhaps St. Paul is thinking here of the good story, all that creates humour and laughter. Think on all these things. This is the way we become integrated and mature as we grow in joy and peace.

"The peace of God which passes all understanding" (v. 7). This is the gift of interior peace, perhaps the high-water mark of Christian growth in this life. One recognizes it with wonder in the few who have it. It is the peace of God. Only He can give it. We cannot create it for ourselves. In those moments when we wish for peace we must detach ourselves and slip into His Presence. It surpasses anything we can imagine, simply because it comes from Heaven and is different from every counsel and device of man. This peace is to stand sentry over our hearts and minds like a garrison guarding us, so that whatever our situation, whatever the turmoil of outward circumstances, however many people are waiting to see us, whatever the quantity of work that lies on our desk, whatever the interruptions, the disappointments, the annoyances, the interior of our life is calm and at peace.

In this joy and in this peace we are to grow. These are the inexhaustible resources of the Christian in Christ.

Japan—A Century of Protestantism

RICHARD H. DRUMMOND

In the June 20, 1959 number of the official organ of the United Church of Christ in Japan, the *Kirisuto Kyo Shimpō*, there appeared a Japanese translation of a report on the Church in Japan written by Hans Ruedi Weber. Dr. Weber, as the executive secretary of the Department of the Laity in the World Council of Churches, wrote this richly suggestive report as a result of his visit to Japan earlier this year.

The basis of Dr. Weber's report lies in his analysis of the peculiar, diaspora quality of the Japanese Church within its own society. The word peculiar is used advisedly, for while the situation may not be utterly unique, Dr. Weber finds the life of the Christian community in Japan to be that of a people dispersed within their society in a way not found elsewhere to the same degree in all Asia. The point of emphasis, however, is not on the thoroughness of the permeation of their society by this dispersed people. It is rather that Japanese Christians do not live as Christian communal or district units such as tend to be the pattern for Christian groupings elsewhere in Asia. They are, sociologically speaking, isolated fragments, their meeting for corporate worship alone requiring no small social effort.

Dr. Weber is not alone in seeing that one of the great temptations of Christian people elsewhere in Asia lies in a tendency to work chiefly for the spiritual, social and economic advancement of the Christian communities, as distinct from society as a whole. We can say, however, that the Japanese Church has never even faced this temptation in the same sense. It hardly can be said to exist as a sociological unit. The Christian Church in the Protestant era has not been able to gain any single, previously existing social unit in Japan. There is no Christian class or district, with very few exceptions there has been no Christian community on the smallest local level in town or country. Even the number of Christian families has been small. Observers point out the advantage of the concept of the church in the *OIKOS* (house or household) for Japanese evangelism, and in the broadened sense which includes worshipping groups in factories, offices, school dormitories etc., this pattern may prove to be the most helpful for permeating work in the future. However, hitherto it has always been difficult to find homes to serve as the basis of new work where the entire family has been united around the Christian faith.

Perhaps the typical Christian has been that individual who, though with sympathetic friends of his own age and sex, has had to make his decision and carry it out as a solitary rebel against the combined opposition of a hostile society. He has had singly to

This article appeared in a shortened form in the *Christian Century* and is reprinted by permission,

brave the concerted disapproval, nay often the fanatical reprisal of a united family and clan. All the strength of group action, all the psychological advantages of social unity were on the other side. The Japanese Christian has experienced to a degree perhaps not known elsewhere the searing truth of Christ's word that a man's foes will be those of his own household.

To refer again to Dr. Weber's report the genuinely prophetic note in his acute sociological analysis is the call to the Church of Christ in Japan to serve as a truly creative minority within this society in which it is dispersed. It is the call as God's laos, chosen people, to make through their witness a fresh, transforming contribution to their society's manifold problems. They are summoned to hold creative communications with society at every level and in every area that a people led of the Holy Spirit find open to them.

These are certainly prophetic words; they represent the best insights of the whole Church in this generation. They do not in themselves, however, answer the question of how this creative service shall be brought into being. And the sociological realities compel the asking of that question.

Whence does one find the motive power to achieve what is in effect a sociological miracle? A creative minority within a dominant, spiritually indifferent or hostile society is just that. We may legitimately ask whence comes the consciousness of a separate identity and mission, sense of the oneness and yet the distinctiveness of a Christian's relationship to his own people and his own culture? Whence comes the staying power, the power to rejoice in the salty function, the willingness to serve as a healing, preserving, flavoring condiment though society spits you out as bitter. Do men know what they say, do they know what it costs in personal life, in social and spiritually suffering, when they ask people of another land to become this kind of creative minority in their own society?

This is of course not to suggest that Dr. Weber does not know what he is asking. It is once again to remind the universal Church of Christ of the often frightful consequences of Christian discipleship. It is no small thing to ask a man to become a Christian. Is what we Christians have to share worthy of the price? For there is a price, subsequent if not initial.

Studies in the history of the Kirishitan of the early Catholic period in Japan show that believers of that day had an almost fierce belief in the reality of a blessed reward in the hereafter. Without doubt this conviction was a powerful factor in nerving those men, women and children to their heroic stand, one of the glories of all Christian history. Our generation has not abandoned that faith, but it does not hold it so tightly or surely. It prefers to place its emphasis upon this world, upon the blessings and responsibilities of this age. Perhaps this is the right, the biblical emphasis. Yet by a subtle and gradual shift, the emphasis has again moved, even in this world, from the blessings to the responsibilities. Perhaps this, too, is required by the exigencies of our day, but it seems to put us, as Christian workers, in the position of saying, do this, do that, give, sacrifice, suffer. And the answer might well come back, what for?

The problem is that many of us do not emphasize enough, nor have we experi-

enced enough, the meaning of the good news within the Gospel and the Kingdom. This is not a good news of escapism: it is not the gospel of a facile peace of mind nor a cheap social adjustment. It is the triumphant victory of faith in existential contrast, even conflict with all the present realities of spiritual and social existence. Yet we are compelled to ask on. What is this victory of faith, what does it mean concretely, how is it realized amidst the realities of human life?

The experience of the Church in Nazi Germany and contemporarily in lands under Communist domination has added new dimensions to the thought of many a Western Christian. Yet for Western man living by and large in communities where to be known as a Christian generally means added social prestige and even business advantage, it is often difficult to think of the meaning, of the abiding values of his faith in a social situation where the very reverse applies. But no man who has not faced this problem, no man who has not found, at least in part, its answer in personal experience has the right, I believe, to address another people with the sovereign claims of the risen Christ.

The eschatological studies of the contemporary Church have helped to give us the perspective to correct the this worldly utopianism, the easy belief in automatic progress of an earlier generation. The social experiments of our age, communist or socialist, have amply demonstrated the failure of organizational or structural solutions to answer certain basic problems of human life. At least Christians should know what twentieth century man has been so slow in learning that there is no full understanding, no adequate interpretation of the dilemmas and tragedies of human existence apart from the perspectives of another world, a better realm. The Christian Church dilutes faith only to its own peril and the moral shipwreck of its contemporaries. The promise of a future life and a true reward, the pointing to a resolution of the clamoring inconsistencies, a righting of the palpable wrongs of this world is an inescapable part of the Christian Gospel. Yet there is even a greater promise which the Church is able to offer mankind. The Christian faith makes men, and that in this world.

Dr. James Hepburn, writing in 1895 after thirty five years of life in Japan, said of the Japanese that "in morals, they are like all pagan peoples, untruthful, licentious and unreliable." It may come as a surprise to some that the gentle and gracious physician-scholar should thus have spoken of the people whom he genuinely loved. It may even be suspected that he, too, was not free of the bias of that era, of the effrontery and condescension of the age of the white man's burden.

But there are differences among men. Societies develop their corporate characters, and the consequences of historical deeds and choices work inevitably upon human life. The Tokugawa regime (1600-1868) gave to its own interpretation of political absolutism the ultimate of all religious and social values and attempted to crush every manifestation of the Christian faith. That choice and that policy were not without their social consequences.

The discerning writer of a former generation, William Elliot Griffis, testified that it is the indictment of history against the Edo regime of the Tokugawas that they did little or nothing for the soil or the people. At the time of the opening of the country again in

1859 Japan was at her lowest in physical degeneration and disease. Perhaps it is not to touch upon the deepest level of human life to say that in addition to widespread beggary, every kind of loathsome disease was open and public (there were then no hospitals in Japan). Every third person was pockmarked, blindness was shockingly common. Consumption made frightful ravages. A deformed child was never seen, for none were allowed to survive their birth. And yet there were even deeper problems.

Political tyranny, the practical elimination of free political activity, have, as is well known, their consequences well beyond the political sphere. It is not adequately appreciated that during the years of seclusion, the Tokugawa era, the Japanese suffered under a tyranny, a police state more thoroughgoing than that of Russia under Stalin. They were under the surveillance of a spy system that reached to the last hamlet, the most remote mountain village. Their lives were ordered and regulated down even to the kind of food which each class might eat, to the number and quality of dishes on which it was served. This system meant not only rigid political and social control; for countless numbers it cut the nerve of moral conduct.

The brothel based literature of the later Tokugawa period makes abundantly clear that the moral license, the socially condoned sexual practices arose not only from the charm of the vice itself. They functioned perhaps even more as an avenue of escape from the boredom and frustrations of that frightfully restricted society. It is true that the Bakufu, or military government, took measures from time to time to check the excesses of popular license, but it had nothing to offer in its place.

It is more than suggestive that probably the most fruitful scholarly activity during the entire Tokugawa era was that carried on in various scientific fields with the furtive use of Christian books. Some of these works had been preserved from the Catholic period in Japan; some were secretly imported from China, the writings of Matteo Ricci and other Jesuits on the mainland. It is now known that the Rangakusha, or Dutch scholars, among the Japanese were almost all scholars carrying on the tradition of Christian scientific scholarship. Perhaps the chief exception lay in medical studies and that in the later period. The word Rangakusha was used to disarm government suspicion. Few of the scholars knew sufficient Dutch to translate the simplest of books. But they could and did use the Chinese. These scholars, of course, were not Christians; they are to be sharply differentiated from the Kakure Kirishitan, or worshipping underground Christians. But they were zealous inquirers; they literally risked their lives to carry on these studies. They represented the highest level of scientific inquiry in their day; they formed that elite core in a largely illiterate populace which later made possible the rapid assimilation of learning from the West. But their achievements were in spite of, not because of, the Tokugawa government.

The greatest victim of the Tokugawa regime and its policy was common humanity. The disgust with life and self was more than the gentle melancholy of Buddhist piety. The moral abandonment begotten of social desperation was to remain and plague Japanese social life in every sphere for many a decade. In one sense it has never left the political and business world to this day. Men of personal integrity and social probity are still the

most pressing need of the time.

This was the society, this was the social need to which the first Protestant missionaries addressed their call to Christian discipleship. Perhaps the polarities of this confrontation are nowhere better illustrated than by the life and career of Masatsuna Okuno, Confucian and Buddhist scholar, later most eminent of Christians.

Okuno was a samurai of the samurai. He had been born in Edo in 1822. He left his home early to live at one of the Buddhist temples in Ueno. His threefold training was that of the Buddhist neophyte, the feudal soldier, and the Confucian scholar. He studied Buddhism thoroughly, its sects and doctrinal evolutions. He became a master of Confucian philosophy in its original and restated forms. His physical training was thorough and at the age of eighteen he was signally rewarded for his skill in fencing and the use of the halberd. In music, he excelled in playing the flute.

Okuno's bold spirit and high attainments made him candidate for offices of responsibility, and it was there that he personally came in contact with those social practices which reached their height in the later Tokugawa era. He became a leader in dissipation and immoral indulgences.

It is now acknowledged by Japanese scholars of varying type that the Meiji Restoration of 1868 was a revolution in no real sense of the word. It did of course, set in motion those forces which were to make Japan the mostly highly industrialized nation in the Orient. But the modernity of Japan in many ways is more apparent than real. The Restoration was a feudal shift in power, with the southwestern clans of Satsuma, Choshu and Tosa replacing the 250 years old government by the Tokugawa family. This combination of the southern clans resulted in a civil war which lasted from 1863 to 1868, and victory of these clans representing the imperial forces did little to change the fundamental structure of Japanese society. Yet it did throw out of positions of leadership and responsibility large numbers of Tokugawa retainers, the government workers of the time. Masatsuna Okuno was one of these retainers who were cast upon the mercy of an unfriendly society without means of support.

While meditating upon the theme of dying for his master in truly feudal style, Okuno was met by a Buddhist priest who persuaded him to make special gifts of money and devotion for the restoration of his master to power. From this method he went on to try all the rigors of Buddhist asceticism which emaciate the body and sadden the soul. He fasted, he bathed in cold water, he meditated and recited prayers for long, dreary hours on coarse straw mats. He added to this course of discipline a series of pilgrimages to temples far and near. In fact, this passionate pilgrim is said to have visited in person one thousand temples and through proxies to have offered prayers at fifteen thousand more. When the spiritual futility of this regime finally became clear, Okuno gave up belief in any kind of supernatural power or religious discipline and went back to his former habits of dissipation. With health broken, and without money or credit, he was in utter destitution and misery.

It is well known that the core of leadership of the infant Protestant church came from

the samurai or knighthood class. The spirit and tone, even the social prejudices of that group have remained with the Japanese Church to the present day. It is a commonplace to reproach the Church with its middle class character. Yet a very large part of that original group of samurai, while they had social status of a sort, were essentially social outcasts. The church in Japan, then and now, has known how to reach out its hands to the last and the least. Masatsuna Okuno was one of these socially last. Okuno, with no purpose but his physical needs in mind, obtained employment as a teacher and scholar with the Dutch Reformed Missionary, Dr. S. R. Brown. In time, after hearing the earnest preaching of J. H. Ballagh of the same mission, he found his true Master and himself. In July 1872, at the risk of his life, and acting as bravely as when loyally fighting for his feudal lord on the battle field, he made a public confession of his faith and was baptized.

Okuno's fine calligraphy was greatly admired and he prepared the first edition of the Japanese translation of the New Testament, his manuscript being the original of the block prints. In these days even the men who worked for him knew that they would be imprisoned, or put to death, if spied upon and discovered. When Okuno himself was asked whether he was not afraid of being arrested and punished for being a Christian and doing Christian work, he answered, "They may cut off my head, but they cannot destroy my soul." For years, after the coming of the first Protestant missionaries, there hung over every Japanese Christian convert, as by a silken filament, the suspended sword of the executioner. One of the early missionaries has said, "I felt this when I was with them, and I never knew finer courage even in our Civil War."

Okuno, as a new man in Christ and later a minister, was determined to give his people a knowledge of the true God, and he besought men night and day to become reconciled to God. He was a preacher of rare and winning power. Men who heard him said that he seemed a veritable incarnation of the day of Pentecost. The testimony of one man, extravagant though it may be, witnesses still to the impression Okuno made upon his hearers. "I listened to torrents of eloquence. I was led into vast chambers of imagery, I was melted by tenderness of appeal, that bore me in imagination to angelic realms, until I felt no longer on earth, but amid the choirs of heaven."

Okuno was a Christian samurai. He was a product of Japanese loyalty, brought to full fruition after a thousand years of training in the national framework. He was an example of that loyalty utterly dedicated to Jesus Christ, deepened, purified, given ethical qualities and spiritual reaches it had never known. The testimony of early missionaries is that "this loyalty, under the guidance and promptings of the Holy Spirit, creates as noble specimens of glorious manhood as this earth or known human history has seen."

Such a consummate spirit was Okuno. But he was not alone. Time does not permit my speaking in detail of the heroic character, the moral stature of men like Hiromichi Kozaki who with his life and thought challenged the whole feudal structure and Confucian basis of early Meiji society. The moral earnestness of the Kumamoto Yōgakkō boys, of whom Kozaki was one, was a new spirit in the educational world. The ministry of Masahisa Uemura was to aid in creating several generations of men and women, biblically

centered, morally consecrated, faithful to their Lord. The bold and prophetic witness of Kanzo Uchimura was to last till his death in 1930.

These men, and many, many like them, suffered greatly. Above all they braved a society consistently hostile, almost impervious to the call of the Christian Gospel. But they were men such as Japan had never seen before. Japan had had men like the Buddhist Nichiren, ready to brave all the enmities his society could offer. She had seen creative religious reformers like Shinran. But this Christian community, sociological unit though it could hardly be called, had the power to create with an utterly new consistency spiritually renewed, ethically conditioned men and women able to maintain their integrity even against the powerful cohesiveness of Japanese society.

There are those who may wish to take issue with these judgements. But the uniqueness of the Christian contribution might well be illustrated by an incident from the life of Honen, predecessor of Shinran and founder of the Shinshu sect of Buddhism. One of the young women who were then called shirabyoshi came to Honen and asked whether a wretched person like herself could receive the mercy of Amida. Honen assured her that she could. Thereupon the young woman asked whether she could have her profession, she knew no other and feared she would starve. Honen replied to this dilemma by stating that if there was danger of her starving, she could continue in her profession.

This incident is often quoted as representing one of the high water marks of Buddhism in Japanese history. It is symbolic of Honen's faith (under the direct or indirect influence of Nestorian Christianity, some scholars aver) that would cut Buddhism free from its ascetic, self-centered, aristocratic orientation and open its doors wide to common humanity. Yet when the incident is compared with the biblical parallel in the eighth chapter of John, the account there of the woman taken in adultery throws into relief two grave flaws in the Honen story. One is the moral accommodation involved. The second is the absence of a sense of a divine Providence in history that transcends the realities of Japanese society. Both these factors were long to plague the nation.

In one sense the relation of Japanese Christian and Japanese society over the past one hundred years of Protestant history shows a series of confrontations and then gradually relaxed tensions. It shows a kind of dialectic thesis, antithesis and wary synthesis. First there was bold, prophetic confrontation, then all the resources of feudal tradition and entrenched social power joined to resist and crush the attack. No appeal to patriotic loyalty, no social pressure however massive or subtle was left untried. In the early period physical punishment was both threat and actuality. However, the effect of that method on Japan's reputation abroad subsequently convinced the ruling classes that measures against the Church would have to be restrained to a point short of overt persecution. Yet they were not without success even with this policy. In every generation they succeeded in gradually dulling the edge of the Church's prophetic witness.

Professor Mikio Sumiya in his book, *Nippon Shakai to Kirisuto Kyo*, shows how this trend is exemplified in the career of Hiromichi Kozaki, of whom we made mention above. Kozaki's book *Seikyo Shinron*, published in 1886, was a magnificently bold and sweeping

attack on the Confucian basis and feudal structure of contemporary Japanese society. It aimed at a radical, though peaceful forms replacement of these principles and forms with truly Christian and democratic social relationships. The answer to Kozaki was the Imperial Rescript on Education of 1890, which gave an ultimate spiritual sanction to totalitarian measures.

Early Protestantism had been looked to by the small, but hopeful citizen class, the petite bourgeoisie of the early Meiji period as offering them hope both for their spiritual condition and social advancement. The financial panic of 1890 saw the ruin of many of these independent entrepreneurs, and the occasion was seized by the traditional leaders in society to form those combines of large business and government financial backing that remained the characteristic feature of the Japanese economy until the end of the Pacific War. In this way financial pressures were added to the social and political to check the aggressive activity of the infant Protestant church.

The process was one of steady attrition. The result was that after the famous Shusui Kotoku alleged plot to assassinate the Emperor, (Kotoku had been a Christian but at the time of the incident had already renounced his faith), Hiromichi Kozaki himself joined in the many zealous efforts made to clear the Christian name of the charge of lese majesty, of social disloyalty. In his small book, *Kirisuto Kyo to Waga Kokutai*, published in 1911, quite possibly unaware himself of the inconsistency with his great work of 25 years earlier, Kozaki averred that on the basis of the separation of religion and state there was no conflict whatsoever between Christianity and the structure of the Japanese state.

Yet the prophetic element continued to reappear. Masahisa Uemura volunteered to conduct the funeral of Seinosuke Oishi at the very height of the public uproar over the Kotoku incident. His courage was only typical of his previous bold stand against the arbitrary measures of the government's ministry of education. The consistently prophetic witness of Kanzo Uchimura was outstanding but not unique. Many bent, few were broken.

The promulgation of the Rescript on Education marked the beginning of a decade of renewed social oppression and limiting of Christian activity. Yet the first decade of the twentieth century saw a new Christian resurgence and outreach. During this time the Church entered forthrightly into the laboring classes and was a major factor in this, the most creative period of the labor movement in Japan. Sen Katayama and Toyohiko Kagawa were among the leaders of this movement.

The Kotoku incident of 1911 provided the Opportunity for Japan's ruling circles temporarily almost to eliminate any effective Christian participation in political or labor union activity. But the twenties saw once again a new upsurge of Christian energy and the greatest growth of the Church since the 1870's. The year 1936 showed an increase of membership of one hundred and ten percent as compared with 1912. Christian socialists once again set to work, avoiding, however, unlawful activities and consistently opposing the extreme left. The gospel was introduced into many rural areas, fishing villages and industrial districts for the first time. This period saw also the beginning of the Christian inspired rural cooperative movement.

The Manchurian incident in 1931 set the tone of the thirties with the steady rise of a

militaristic totalitarianism and a new phase of Christian oppression. Once more the church had to retrench. But the prophetic voice was not stilled. The voice of protest against the now international aggrandizements of Japan's ruling classes was heard from this individual and that until the outbreak of war with the Allies broke off all overseas communications.

The end of the last war brought a real release, and for the first time a political freedom to the Japanese people. But social and personal freedoms are not so easily realized. This poor, harassed people, accustomed to submission, helpless when a gangster-like clique took over the reins of government by force and violence, a people afraid and suspicious of everyone, even their friends and neighbors, with souls turned in on themselves—the ingrained habits of years are not easily thrown aside.

In this atmosphere the Christian Church reformed itself, its outward fellowship having been almost broken by the unrelenting pressure of the all-out war effort. It began again its public witness, slowly. Public response was almost a Christian boom for a short period. Perhaps it was the physical and spiritual exhaustion of both clergy and laity that made it impossible to make the most of that opportunity. At the present time the growth in membership is steady, but slow. One could expect little else in what had been sociologically a slave society. The greatest cause for hope, however, is in the new courage and confidence of the Christian people. If this writer should select one item for emphasis out of all the post war development of the Christian Church in Japan, it would be the renewed prophetically Christian spirit of the communion vis-a-vis its own government, culture and people. They are God's witnessing laos in the place to which they have been committed.

The Christian faith creates men. They are not merely charismatic individuals sufficient to themselves, but bold men whose endowments by the Spirit drive them into area of human need. They reach out to every social problem as well as the deeper needs of the human heart. In a real sense this kind of man and woman is a vindication of the Christian Gospel. The Church cannot promise social success or numerical influence in this world. Often we can only offer a life of inward battle and outward reproach. But through the Lord of life we can offer christian manhood, the crown of creation and redemption.

One final word I would add for the Christian worker engaged in this magnificent enterprise. In all this outreach toward others, this witness in word and deed in response to the needs about us, we must remember that this worker himself is always, unremittingly in the same need as those whom he strives to serve. The fact that all Christian service to others is also, nay primarily service to God will help to keep this point ever before his eyes. That it was an old Jesuit word should not hinder the modern Protestant from recognizing its truth. The early Jesuits said that the salvation of souls was the one and only aim of their aspirations, after their own personal sanctification. The qualification is pregnant with meaning. The burning sense of personal need, the passionate longing in oneself to please the Lord of our lives and thus to grow into a closer obedience and a truer love, these are the sine qua non of all Christian work. Otherwise we are in danger of becoming monstrous bigots and spiritual imperialists. We are to grow with and often under the people we serve, that we may become one in Christ and Christ in all.

Christianity in Japan Today

B. L. HINCHMAN

In spite of and because of the topic, I find myself decidedly limited by insufficient information, not to think of the inadequacy of any one individual's judgment in an attempt to make an appraisal of Christianity at the present. Fortunately, this entire day is being given to the theme, "Evaluating Our Times", and perhaps it will be enough if during this period we can shift gears from the past to the present and introduce some of the current issues. In making this shift I am not exactly certain just how much of the past may be considered as present. Perhaps I shall not be overstepping too much if I think in terms of the period following the end of the Second World War as the present.

Very seriously, there is nothing more necessary for us as the Christian Missionaries of Japan than to spend a day of introspection, evaluating not only the Christian movement of the mid-20th Century in Japan but also ourselves, the servants of Jesus Christ who have been called of God to work here along with the Japanese Church.

I. Our Strength

Let us first look at our basic strength and give praise to God for these assets:

1. The Indigenous Church

The labors of the past cannot be tabulated completely nor can they be made visible entirely. Surely the most evident result of 100 years of Christian effort and the greatest pillar of strength of the movement at the present hour is an indigenous Church. Like the Church in every place, the Church in Japan is not perfect—but we thank God that it is here. For the most part it may be said that the Japanese Christians are fully in control of the activities of the various branches of organized Christianity.

We shall never be able to get a set of statistics which will be perfectly accurate or satisfactory to everyone. Three sources I have examined indicate that the total number of Protestant church members in Japan is now 348,065 (1958 *Japan Christian Year Book*) ; 351,237 (*Japan Christian Quarterly*) ; and 353,093 (NCC report to Sokai in March, 1959). From these reports it appears that there are about 350,000 Protestant church members in Japan. The number of local churches is given as 2,843 and the number of preaching places as 1,714, totaling 4,561 congregations, according to one source (1958 Year Book) ; another source (NCC, 1959 report) lists 2,653 churches and 1,454 preaching places, totaling 4,107 congregations. So there more than 4,000 congregations of Protestant Christians meeting in Japan ; at this time and almost 3,000 of these are organized churches. (Since this is the Protestant Centennial we perhaps should add only parenthetically that there *are* other Christians in Japan. The Orthodox Church lists 34,659 members in 99 churches and 50 preaching places, the Roman Catholic Church 254,114 members in some 693 churches. This would bring the

total church membership to about 640,000. Estimates would indicate that there would be enough believers among the untabulated *Mu-Kyokai Movement* to bring the total of professing Christians in Japan to 700,000. It is interesting to note that as a result of an official survey, the Japanese Government now regards 3% of the population of Japan as "Christian." This would mean about 2,730,000 Christians. The basis of this survey has not been made clear but it may indicate that there are many people who, even though not actively related to an organized expression of Christianity, nevertheless place themselves within the area of Christian faith or at least a preference for Christianity instead of other faiths. Possibly the large number of "graduate Christians" or those who have made some kind of decision at evangelistic meetings and have not been brought into the full fellowship of the Church are represented in this large number. If we should put complete credence in this report (not that I expect anyone to do so) the Church in Japan would indeed be the "Church Invisible"!

Whatever may be said regarding the size of the Japanese church, it is undeniable that it is a very highly indigenized body. All major Protestant groups are working under the capable guidance of Japanese leaders. Even new groups that have come into existence within the past decade have largely recognized that a successful Christian movement in Japan must be essentially Japanese in leadership and character. Surely this is in part a tribute to the missionary leadership of earlier days, but it is a greater tribute to the Christians in Japan. In addition to the Christian wisdom of the leaders, other factors have accelerated the process of indigenization and today continue to work toward the completion of the process. Included are the high level of education of Japanese Christians (especially of the ministry) and national pride.

2. A Well-trained Ministry

The ministry within the Church of today in Japan is of course a part of the church itself, but special attention should be called to the fact that the level of theological training of Japanese Protestantism compares favorably academically with that in many lands where Christianity is much older and more strongly established. Some 4,375 ordained and unordained ministers are now serving Japan's Protestant congregations. At present almost 2,000 students are studying for the ministry in about 60 theological seminaries in Japan. While there are obvious varieties of calling and also a wide variety of personalities within these 6,000 ministers and ministerial students, we can not know them without concluding that among them are some of the choice spirits of world Christianity today and that upon these dedicated men and women rests largely the hope of bringing Christ to the heart of Japan. Fortunately Government hindrances were removed from theological training at the end of the War making it possible to set up theological departments and to grant theological degrees.

3. Missionaries

A third asset of the Protestant movement of today is a large body of consecrated missionaries. Although the various sets of statistics listing the number of Protestant mission-

aries in Japan offer a wide choice of data, it is evident that the number is greater now than at any previous period of history. Some of these totals are 1,440 (*Kirisutokyo Nenkan* for 1957), 1,663 (1958 Year Book), 1,912 on the field of 2,710 under appointment to Japan (Olaf Hansen's article, "*Protestant Missions in Japan*" in 1958 Year Book). Assuming that there are about 1,900 Protestant missionaries in Japan today, we recognize that the number is approximately twice that of prewar days. The largest segment of these are missionaries who would refer to themselves as being "evangelical" or conservative" and who have established no relation to the older church bodies. In the 1958 Japan Christian Year Book Dr. Olaf Hansen, writing on "*Protestant Missions in Japan*" pointed out that only 15% of the Protestant missionaries are related to the IBC, the group working with the United Church, the largest Protestant body in Japan. Dr. Hansen also noted the interesting fact that of the 144 missionary groups in Japan, 29 are from Europe.

Why have so many missionaries come to this island country at this time? Possibly the dramatic pathos of this nation in utter defeat and in every kind of need appealed strongly to all of us. The friendly reception given to the conquerors and the urging of General MacArthur for Christian reinforcement made striking publicity for the cause of missionary recruitment. The closing of the great mission field of China and the refusal of entrance visas to some missionaries appointed to India and Burma added to the number available for Japan. But then, did not God use all of these factors as part of His great purpose and, in the final sense, is not this concentration of missionaries in Japan an evidence of His design and call? United in Christ, what a power this missionary body could be!

4. Christian Schools

A fourth area of reserve strength is that of the Christian schools. Last year the Education Association of Christian Schools reported having 76 member schools with a total enrollment of 139,783. This included 58,203 college students, 77,159 junior and senior high school students studying in 16 colleges or universities, 31 junior colleges, 7 graduate schools, 74 high schools, 65 junior high schools and 13 primary schools. Of the 7,766 teachers in all these schools, 3,973 were Christians (51%). With many admitted problems these schools constitute one of Japanese Protestantism's greatest resources. Exposure to Bible instruction and Christian ways of thinking and living continuously under Christian teachers cannot but have important results for these 140,000 young people. The training of Christian leaders is not possible without Christian schools. Again we can thank God for the many dedicated Christian men and women who are giving their lives as teachers and administrators of these schools.

5. The Christian Witness in Society

It would be impossible to measure the impact of the Christian Witness on Japanese society in the mid-20th century, but without doubt there too lies a major source of our strength. It can well be substantiated that the elevation of the status of women, the abolishing of legalized prostitution, the recognition of the rights of laborers, and general concern for the individual stem largely from the Christian influence. In the 1958 General

Election, 18 Christians were elected to the Diet. One of these was the Rev. Kaniichi Nishimura, pastor of a Protestant Church in Shiga Prefecture. Influential Christians are found not only in the Government but also in business and in the professions. In addition to the social ministries of individuals and of churches, the Christian movement has planted many kinds of social service institutions throughout the country. Last year the N.C.C. reported 53 such institutions related to the League of Christian Social Work Institutions. Projects of these institutions included 28 children's homes, 28 nursery schools, 16 medical work establishments, 8 settlement work centers, 8 homes for mothers and children, 7 homes for babies, 5 Old People's homes and 5 projects of health service for maternity needs and children. A total of 3,589,479 persons received services during the year reported through these Christian institutions. Under the program of the Christian Children's Fund, an organization with headquarters in Richmond, Va., some 2,522 Japanese orphan children are being cared for in 56 Christian institutions. Likewise, the social work carried out by Church World Service, the Friends, the Mennonites, the WCTU, the YWCA and others continues to add to the impact of the Christian witness within the life of the nation.

6. Translation and Distribution of the Bible

Since 1946 the Japan Bible Society has distributed the amazing total of 25,000,000 copies of the Scriptures. The most important work of the Society is done by the 43 full time and the 30 part time colporteurs. The public has taken a greater interest in Bible reading since the translation into the colloquial language was completed in 1955. Ordinary book stores are now beginning to sell Bibles because of the demand. The Pocket Testament League has reported that it distributed 10 million copies of the Gospel of St. John. The Japan Home Bible League has reportedly distributed 220,000 Bibles in door to door canvass. Protestantism today is gaining strength from this availability of the Word of God.

Allied Advantages

In addition to these assets which make up the strength of present day Protestantism in Japan, there are other valuable advantages for our work at this point of history. One is *religious freedom* such as Japan had not known in the past. Immediately following the end of the War, the Religious Bodies Law of 1939 was abolished and State Shinto was disestablished. Another is the *seeking after democracy*. Postwar Japan had no choice but to abandon the ways of the past and to investigate the roads which were open to them such as Communism, socialism, democracy and Christianity. The attempted turn toward democracy has been almost universal but many have said in disillusionment that present moral failure is the result of an attempt to realize democratic individualism without the Christian spirit. Related to this has been a manifest *hunger of mind and spirit* for truth as has been evidenced by the springing up of many new religions. It was reported that at one time in recent years 736 separate denominations or sects of religion were registered by the Government. Further, the intense *longing for peace* would seem to have brought the people of post-war Japan closer to the Prince of Peace than any other people on earth.

Added to these advantages is the fact of an *educated populace* in this country. Japan's rate of literacy, estimated between 97 and 99%, is one of the highest in the world. Her people read millions of books and papers and are quite willing to receive Christian publications and the Bible.

Reflection

With all these wonderful assets and with these timely advantages, it would seem that the Church in Japan should have multiplied in size and power during the past decade. But it is precisely because she has not gained very much, that we must stop today and be willing to examine ourselves and all that we are thinking and all that we are doing in a new humility of soul. Where have we failed? I shall not pretend to be able to answer this question fully, but it seems more important that I ask it.

II. Obstacles to Success

There is not enough time here to discuss all the problems that lie in our pathway but let me suggest a few and surely you will be adding many more in the workshop and later. First let us look at the *problems outside the church*: they are easier to locate.

1. Social and Political Unrest

War, defeat and poverty left the nation without spiritual foundations. Democracy superimposed upon a feudalistic culture was unable to prevent the breakdown of family life. Crime, juvenile delinquency and suicide have passed far beyond prewar levels. The exchange of poverty for Jimmu Prosperity did not lower the rates: they continue to rise. Freedoms are demanded and responsibilities neglected. Like the Empty House in the parable, the nation once rid of chauvinistic militarism had nothing to replace it and was therefore left prey to many evils. Unsettled and insecure, the minds of the people were not easily penetrated by the message of the church.

2. Secularism

In the period of postwar poverty, life was hard and there was no certainty of enough food for a family. Attention was therefore given to earning money and this often involved the mother as well as the father. Many felt that they could not afford the luxury of taking time to attend church services. The habit of giving first concern to material needs did not pass with the arrival of prosperity but has continued as the controlling factor of daily living.

3. Anti-Americanism

Postwar idealists, mainly younger people, found discouragement in their battles with poverty and inadequate opportunity. They were most disappointed to see the U.S. of America massing military opposition to World Communism on a global scale. This resulted in bitterness when it came to involve military protection for Japan, the extension of the occupation or security forces, the establishment of Japanese security forces, the testing of

nuclear weapons in the Pacific, and efforts to bring Japan firmly into the alliance of non-communist nations. The intense and skillful efforts of leftist propaganda experts have used this situation to produce strongly anti-American feelings. Students and labor union members have been first to grasp at the exalted hand of Communism which has been represented as the hand of salvation, peace, freedom, justice, and every cause of the peoples of the world. In 1949 membership in the Communist Party rose to some 3,000,000 and the Red student movement, *Zengakuren*, then reached its peak. Subsequently, the Communist Party has declined in membership but leftist ideology has been strongly at work. The consequent anti-American and anti-British feeling has been transferred to some extent to opposition to Christianity.

4. Non-Christian Religions

Buddhism and Shinto, the two ancient religions of Japan, have tended to be tolerant, syncretistic, relative, ornamental and somewhat removed from daily living. The Ministry of Education has listed more than 89 million subjects as adherents of Shinto and more than 42 million as Buddhists. Obviously this would place millions of Japanese in both columns. Generally these religions are not aggressive in opposing Christianity. But they have done something to the Japanese nation that has made it difficult for the seed of the Christian Gospel to take root. A nominal member of these faiths may be more inclined toward accepting Christianity than toward rejecting it until he is confronted with the claims of the Gospel. Then he finds it hard to accept, not because he prefers the other religion, but because it is so contrary to his entire way of thinking. It appears too intolerant and its doctrines too absolute.

There are zealous followers of certain sects of these and newer religions. The Soka Gakkai (*Nichiren Shu Buddhism*) has grown at an amazing rate during the past few years reaching into several millions of followers and is marked by extreme intensity in making converts. It has aroused opposition from the labor unions in Kyushu and Hokkaido because of its inroads among the coal miners. It is intolerant and strongly opposes Communism and Christianity.

The concern of Christians and others has been raised by the attempts of Shinto leaders to regain public financial support for its shrines.

5. Social Solidarity

The problem has been developed already by this conference and I shall only list it. But the individual in Japanese society does not make decisions alone and in rural areas, especially, the feudalistic pattern of family control is still a fact confronting the Christian evangelist.

There are many other obstacles thwarting the progress of the Gospel in Japan. Ultimately the most stubborn of all is the reality of sin which has invaded human nature and which has robbed man of his capacity for faith in God and for love toward God and man.

Although present day Christianity is facing serious opposition from the outside, there is no doubt that its *greater problems lie within*. At this point let me make clear that I regard the missionary himself as being no small part of the problem and as being closely related

to many aspects of the inner problems of the Christian movement in Japan. While our weaknesses are not entirely unique in Japan, the work is suffering none the less and remedial steps must be taken.

1. Problems Related to the Local Church

First let us look briefly at some of the deficiencies of the local church.

(1) The church tends to become a closed group made up largely of middle class intelligentsia. More ordinary people find it difficult to enter. It is a sophisticated and urban group. Only 3% of Japan's church members come from the laboring class; only 2% from the farmers; and only .05% from fishermen. Even the tiny rural church is a bit of the city in the country and made up of a few well educated persons.

(2) The approach of the church is such as to confirm the popular idea that Christianity is primarily a body of teachings, literally *Kirisutokyo*, and therefore not too different from other religions. The pastor is a highly qualified lecturer and the people go and listen. Once we arranged for our maid to go to a Sunday morning church service. She returned home praising the minister. "He was wonderful," she said. "What did he speak about?" I asked. After a long pause she replied, "*Saa, shirimasen!*" (I don't know.) The art of communication has not been included as part of the curriculum of our theological seminaries. The pastoral ministry has been equally neglected. Lay members untrained, unchallenged and unused, lose interest and many of them cease to attend church services except for rare occasions.

(3) There is little variety in the worship service and the talent available is not often used. Most churches could have good choirs but few have.

(4) The Sunday School is a children's meeting. Experts who visited Japanese Sunday schools last year in connection with the World Convention on Christian Education were horrified at the teaching methods. A great opportunity for Christian instruction and evangelism is being missed by not having classes for all age groups.

2. Problems Related to Christian Schools

There is not time to discuss the many problems of the Christian schools. The basic problem is that they are not Christian enough. About one half of their teachers are not Christians. Large enrollments are necessary for survival since the Mission Boards which started these schools are in many cases unable or unwilling to give them adequate support. They are not closely related to the churches in Japan and although they perform a great service for the churches they receive little or no financial support from this source. Legally they have to be independent of the control by the church or other outside body. Dependence upon non-Christian friends and graduates can serve to remove them even farther from the Christian Church.

3. Spiritual Weakness

Unfortunately it is the spiritual weakness of the Christian movement in Japan that is most responsible for the slow rate of growth. We missionaries who have been here through

most of the past decade should certainly accept our share of this responsibility. No problems outside are so serious as our failure of faith, lack of obedience to God, insufficient vision and coldness of heart. To compensate for our failures, we have made too much of the idea that after all, Christianity is influential in Japan far out of proportion to its numbers. Probably our hurt pride has led us to overrate the influence of Christianity on Japan. If there is such an influence it is due to the Gospel and its inherent power more than to its representatives.

Most symptomatic of spiritual apathy is the appalling disunity of the Protestant movement. Here the missionaries bear a major responsibility. In addition to the FCM there are now two other groupings of missionaries in this country. Prejudices and generalizations are passed from missionary to missionary and from missionary to church. There are divisions within missionary groups, divisions within congregations, broken relationships between pastors. Structural unity seems easier to attain than unity between persons.

The NCC established a study Commission on Church Unity last year and considerable attention has been given to varying concepts of the nature of the Church. Ultimately *what men believe* is most important to conscience and no Christian unity can be achieved by ignoring questions of faith. Any spiritual renewal will surely produce as a minimum a humble and sympathetic concern on the part of all Christians for one another whatever differences they may have.

III. Our Present Opportunity

We have examined some of the points of strength and weakness of Protestant Christianity in Japan today. We are thankful for the potential strength God has given us. If we repent of our sins and humbly seek His face we shall be able to meet the challenge of our time. There are two major concerns which I wish to leave with you:

1. First, that the Christian Church give leadership to the cause of Peace in Japan.

We are aware of the noble efforts of the Friends, Mennonites and others who have been active in the task of Christian peace-making. Individuals from various groups have also had some part in such efforts. But I can think of nothing sadder than the fact that in this, the world's most peace-hungry nation, the primary champion for the cause of peace has been not the Church, but labor unions and leftist organizations. On May Day, 1952, I drove in to the midst of the swelling mob in front of the Palace Grounds and was not able to get out. Traffic was locked and I had to sit out the famous May Day Riot. Such a close-up view was most revealing. Thousands of students, laborers and others marched in front of my car, burned automobiles and fought with policemen until dusk. Their cries were for peace and on their banners was the word "*heiwa*" (peace), but then they removed the banners from the spears and were left holding naked instruments of death. "And the way of peace they do not know." (Rom. 3:17). How *could* non-Christians know the way of peace! The way of love, forgiveness, brotherliness. If the entire Church—not just certain small segments of it—could seize the leadership in promoting world peace,

it would surely find not only the young people of this nation attracted to its Lord but also many of the working men and women who to this day have never entered a church building.

Is not peace one of the primary concerns of the Christian? Is not the reconciling of men and nations an integral part of our task? How pitifully incomplete are the current peace movements in Japan. Marching long distances, holding banners and protesting against certain weapons, these people appear to think that they can make peace by merely opposing war. Only the Christian message is the full message of peace: in Jesus Christ men become brothers through a new birth by the power of the Spirit of God. This is the Positive message of Peace. The Church has stood by during the past 13 years and watched the peace parades led by non-Christians. A Christian Crusade for Peace would be not merely an expedient measure to capture popular interest, but would be evangelism itself.

2. That we dedicate ourselves totally to evangelism.

If you have not done so, please go up to the observation lounge of the Tokyo Tower and look at the unending city below. Perhaps it will recall your first impression of Japan—a place teeming with human beings. On October 1, 1958, Japan's population reached 92,000,000. This is almost 20,000,000 more than it was in 1945 at the end of the 2nd World War. The growth of the population has outstripped the growth of the Church. 25 years ago there were 60 million Japanese people lost from God: today there are 90,000,000 and more yet unreached by the Gospel. What good are 350,000 Protestants unless they win these their brethren to Christ? What good are the more than 4,000 Protestant ministers and the 2,000 Protestant missionaries unless they are leading men and women to Christ? The missionary may imagine that he is a modern expert or technician able somehow to make a sluggish church capable of its task, and that is fine if he is. We must be servants of the Church. But a missionary called of God is first and always the bearer of the message of life—an evangelist! The people of Japan are starved for the lack of love and understanding. It takes lots of time to get involved with any one of them. But what a marvelous opportunity.

Of course there are many programs of evangelism under way already. Most denominations have projects of pioneer evangelism. At least four major groups sponsor radio evangelism. The NCC and various denominations are making important contributions in literature evangelism. The recent Osaka Crusade of Mass Evangelism reported that 3,300 persons declared their conversion to Jesus Christ. Dr. E. Stanley Jones and his team recently completed three months of evangelistic meetings. More than one half of the 14,665 decision cards signed were indications of a first decision to follow Christ. Many other types of evangelism are being carried on—and still—more than 91,000,000 lost people are waiting. These people are waiting not only to hear a sermon, but they are waiting to see a sermon. They are waiting for some Christian to love them. Love is evangelism and love is personal. It does not work so well in mass production. Slow as it may be, the most effective evangelism in Japan is individual evangelism. This is a way we can present the living Christ to these multitudes.

Evaluating The Present

MICHAEL H. YASHIRO

1. Why the Japanese Church wants to have missionaries at present: a. People of the West say that it will take more than 300 years to convert the people of a heathen land to Christianity. This is true everywhere.

There are two stages of conversion. First of all, we hear the Gospel of God, the great and wonderful acts of God redeeming us from the state of bondage to Satan, and we become Christian. This is conversion, and there is danger that the status of conversion may be perverted by worldly temptations in heathen lands.

This first stage of conversion always comes suddenly like a miracle and it needs the second stage of conversion, that is to say to build up the Christian life which we have adopted by the constant blessing of God's Word and sacraments so that our Christian life may grow and spread like the mustard seed.

May I explain this by quoting one I have known? My predecessor was not to understand Japanese psychology when he first came to Japan. After two years' experience as Bishop of the Diocese, he said to me one day, "I cannot understand Mr. Blank's attitude. He hands me his annual report at the beginning of the year, saying, 'I am sorry to be so late.'" All clergy of the diocese were required to hand the Bishop their church's annual report by the end of January for the preceding year. The following year, this priest handed his annual report to the Bishop again at the beginning of January, saying, "I am sorry to be so late." So the Bishop said to him, "You brought your report last year, and again this year, one month earlier than I requested," to which the priest again said, "I am sorry to be so late."

In this country we are never surprised by such a saying because we are used to it. We often use the words, "I am sorry", but it is difficult to know whether the speaker is thinking of the words sincerely. Very often I tease people when they say, "I am sorry," by telling them they may be thinking of doing the same thing again! With your people, however, whenever you say "I am sorry," you are entirely sincere and show the realization of sinfulness. In this country when people feel really guilty they only keep silent.

When I was a boy, a woman missionary taught me in Sunday School to be honest and to say "I am sorry" whenever we did something wrong, but I found it awfully difficult to have this Christian attitude understood by my friends and schoolmates.

I really think that to have missionaries in this country, regardless of whether they are doing good work, is very valuable to build up Christian character among our Christians.

b. Secondly, we want missionaries in Japan because we think that Christian fellow-

ship is of primary importance in the Japanese Church. We had bitter experience before and during the war when the Church was separated from the Churches elsewhere in the world, and we became an isolated Church.

Again, although we have beauty in our Church like that of a perfectly clipped pine tree in a park, we also have narrow mindedness, pessimism, an attitude of safety first, legalism—all these abuses were among us and remain to some extent. We ought to have wider vision and fellowship with the churches in the world through the individual missionary.

There may be many reasons why we should like to have missionaries in this land, but these two are really fundamental points, and we appeal to the missionary societies to send missionaries to us.

2. The Fundamental Mistake of the Church in Japan at Present.

In Japanese we have a saying, "*okuokasu*", which means adding one temporary structure on top of another temporary structure, then another and another, until the whole collapses.

We have too many organizations and too many committee meetings in the church. We are now living in an age of democracy. In the school, everywhere, there is a great change. In the educational field teachers are not supposed to dictate to the pupil, students ought to have discussions among themselves with the teachers about all problems. Everywhere we have special committees for everything that occurs. However, the fact is quite plain that this does not work at all. You missionaries may realize this.

Recently in our Church we appointed a special committee to divide funds between each of our dioceses. The chairman of the committee is a very capable man. Being a capable man means taking two hours to make a ten-minute speech! A capable chairman and capable members of the committee are apt to avoid facing problems bravely, preferring to explain how difficult it is to handle those problems. Courage, adventure, joyfulness cannot be counted as Christian virtues. To make no mistake is the highest virtue in the committee meeting.

Again, the committee system is not democratic at all because each member of the committee cannot have a wide view apart from his own faithful job. Therefore, their thinking is not of the good of the whole, but is superficial and partial. This is because the Japanese people are not accustomed to expressing their feelings freely. Public discussion is not of much value in Japan. My people are terribly smart in judging any affair by intuition. Even the person who is legalistic and has a scientific background relies on his intuition to a very large extent. That is why in Japan panel discussion is not popular. I know, myself, the danger of judging by intuition; however, the church, and especially you missionaries ought to respect the fact that the Japanese has an inner, deep-rooted habit of judging any matter by intuition.

We admire the writings of Galsworthy, Thomas Moore, and James Joyce because they wrote psychological novels. In Japanese literature, from the Tokugawa era on, the best novels are psychological novels. So, among the missionaries who have been in this country

those who could appeal psychologically have been very successful.

Thirty years ago missionaries taught us moral theology, later they taught us ascetical theology based on psychology. Personally, I think psychology emphasizes the human element too much, consequently there is a danger, but still, that certainly does approach the Japanese mind.

Then, speaking of organization, one of the mistakes of you missionaries in this country is the fact that the church in Japan is not an established church, nor the great church which needs organization to fulfill her vision and strength. Our church is the Primitive Church. In the Primitive Church God worked through individuals, not organizations. We have many *wakadoshi you* (youth that looks older than his years) losing their vitality of spirit simply because there are so many organizations and committees for the young people to consult.

Supposing I get a vision to convert a certain person I meet in a train. He and I have a good time on the train discussing Christianity. He begs me to come to teach him. Unfortunately, however, his home is in Osaka, not Kobe. There are many regulations to be considered in approaching him getting permission from the other diocese, asking one of the clergy nearby to visit him for me—all these details certainly will kill the vision which I have in the train.

Think of the general convention of a national church, or diocese, or church. Those Christians who are doing fine work in Japanese society cannot take a job in the church. Like a professional baseball match, we have, so to speak, a group of fans, attending the convention to enjoy special discussion. So, the clergy in any denomination are always trying to do a big job talking about important matters of the church to capable laymen outside the convention. We can say the same thing of the church committees. Very often I tease them by saying, "Your job is not only to enjoy distributing the funds which you have not contributed."

Every denomination is discussing ways and means to support its headquarters. Before the war none of our denominations had such formal headquarters. The Congregational Church had their headquarters in a church in Osaka, again in Kobe; the Episcopal Church had one room in St. Andrew's Church in Tokyo.

What I want to say is this: At present in this country what we need is not a system, method, nor organization, but workers. It is a time when God works through persons, not organizations; because our church is not large enough to have an elaborate organization.

The other day a missionary visited us. He appreciated our church building, and also appreciated the good attendance of the congregation. Then, at last when shaking hands, he said, "Bishop, I do hope this is not your church, but God's Church."

We laughed together, but I feel that we have too much of that kind of saying in this country. Before the war this warning was popular among "High-Church" groups in the English mission field, but since the war this has become rather popular among American and Canadian missionaries.

This kind of warning is very good from the moral theological point of view for the person who works hard and creates a good congregation, but it is harmful for the clergy who do not make any progress in building up the church because they have already put the responsibility on God. One prominent feature of the Primitive Church is that everything good is credited to God, everything bad to the individual. If the congregation grows, that is God's work only; if it does not, it is the clergyman's fault. With this confidence St. Paul was able to say, in the 24th verse of the 1st chapter of his letter to the Colossians: "At present I am glad to be suffering in your interest, and I am making up in my own person what is lacking in Christ's sufferings for the church, which is his body." (American translation—Goodspeed).

This year we had in Osaka what was called a Christian Crusade. There has been much discussion and criticism about this movement. I was invited by Dr. Pierce, personally, and had a good talk with him. I told him my opinion frankly. However, I should like you to note one significant fact. They were able to approach the Japanese people. That is to say, they were marvelous in showing strong evidence of their religion. St Paul said, "Greek people seek wisdom, Jewish people seek for signs." Jewish people means any religious people of this world. Any religion must show a sign. Sign means power. The great power materially, orally, shown by the Christian Crusade was the real cause of their success.

Of course some of you may say as I do, Christianity is not a religion, but the Gospel of God. Any religion of this world was born when the founders got confidence to save people. Religion is the fruit of human activity, but Christianity is the Gospel from God born at the time when human activity had completely failed.

However, the Gospel of God, Christianity, must have organization as a religion, so now the time has come for us to think of the power, sign, shown by the Christian Crusade. Nobody can speak like Dr. Pierce unless he is moved by the Holy Spirit. It is a great power. No one in missionary work in Japan is able to spend such an enormous amount of money for this purpose. Last year, when he left Japan, he handed to Mrs. Murayama of the Asahi Press fifteen million yen in advance to reserve the great hall for this year's use. People say they spent forty-five million yen this year. From Kyoto to Kobe every electric light pole had the honor of showing an advertisement pasted on it. The cross of our Lord was beautifully printed on those posters. Every day he sent telegrams to all clergy and leading laymen in the Kwansai giving reports of the activities and progress. Each day he invited numerous people to dinner. He got the best orchestra for the audience to listen to.

Such people may be criticized among us; I do this, too, but we must remember that the church and its missionary work has been losing its significance, its strength, its sign. In former times in Japan in missionary work philanthropic activities were a great sign of Christianity: TB sanatoriums, the Salvation Army, orphanages, and so on; but now since the war, Japan has adopted the policy of making this country a welfare state. Every Japanese whose occupation is on the farm, in company offices, government offices, schools,

etc., is under social security—all, that is, except the clergy of the church.

3. How Can the Missionary Contribute to the Church in Japan?

1. Since the end of the war we have had many young missionaries from abroad. One of the dangers among them is the fact that they are trying to do such big things. I mean, they are trying to do a job that involves the whole of Japan. Needless to say, it is important for the missionary to take on such a task, but you must remember that there are many less spectacular aspects to the large job, and these also need devoted care.

May I speak frankly about this? It is a good thing for a young missionary to have vision and to discuss the whole problem of the church—how to run the seminary, raising scholarship funds for the whole church, establishing new mission stations in various places—all of these are very valuable; but the overall thinking and planning should be the task of your liaison representatives so that the majority may be left free to work on the local level, ready to see and take advantage of the day-by-day opportunities. Young missionaries often feel lonely and isolated when working in a local church. Many temptations attack you in your church—disappointments, weariness, misunderstandings with your Japanese congregations, and so on, but to stay in one place, faithfully living among the Japanese congregation, sharing with them the Christian life will make a tremendous contribution to the Japanese church, a contribution far beyond your imagination.

2. I know, on the other hand, that we have fine missionaries who are satisfied to stay in the rural areas and enjoy their life and work there, but to those fine missionaries I must give one word of warning. It is a very real Christian witness for a missionary to live in the country and work where even Japanese clergy do not like to go. Last year when I welcomed Prince and Princess Mikasa to one of our Church institutions in the Kwansai, a certain woman missionary, representative of a missionary society, was sitting in front of them, and the Prince asked her, "Do you live in Osaka?" and she replied, "No, I am living in (mentioning an isolated country village). I hate big cities like Osaka." Prince Mikasa was deeply moved to know that even representatives from the Mother Church live in such lonely places for a Japanese congregation.

I am sure that those who live in the country doing fine work are showing a strong Christian witness in modern Japan, but at the same time those missionaries should remember the change in missionary theology since the war. Before the war the purpose of missionary work in heathen mission fields was to convert individual natives, but since the war, according to the new mission theology, the missionary's task is to establish strong indigenous churches for the salvation of individual souls in the mission field.

So, you must get in touch with the nearest large church in order to have a link between your mission station and the strong local church to which it should be related. Then when you go on furlough or retire, your fine work can be continued, and also your mission station will not become a sudden burden on the Japanese church.

In this respect I must point out the difference between the country areas in Japan and those in the United States and Canada. I was surprised to see such large churches in the suburbs of the large cities both in the States and in Canada. I was told by my

friends abroad that it may be easier to establish strong large churches in the suburbs of large cities, than to make the church strong in the town. This is because many well-to-do business men have their homes in rural areas near a large city in your country, but in Japan this is impossible. In your country we can say that man can make the country; but in Japan man can build a large city, and only God, Himself, makes the country.

Country work is really beyond our faculties. I do not think there is any hope in the near future to create self-supporting churches in the rural areas, so in order to insure the continuation of your fine work your outlying mission church must be a branch of the nearest city church.

An example of this is the sad failure of a certain denomination which had a five-year plan in one of the rural areas. I have been looking after two ministers of that denomination in Kobe.

Establishing the right connection and relationship with a nearby city church is not an easy thing to accomplish. It is a request for humility on both sides, the Japanese clergy and the missionary, but this must be done for the future of the Japanese church.

3. Will you Please Help Strengthen the Church in Town, and also Help to Strengthen the Large Church Institutions?

I have mentioned my opinion on this point to many missionaries, but have been unable to persuade them. It may be against the principle of missionary work in pre-war time, but as I said before, it is of primary importance for us to show the sign and strength of Christianity in modern Japan.

Among the many religions in Japan, Christianity is the only religion which does not have fine buildings in which to worship. Supposing we could establish one strong church in each big city, well equipped with meeting halls, dining rooms, and sleeping quarters. That would also help the country church, and it would help and strengthen the strong city church and educate it to look after the country church nearby as their responsibility which Jesus, our Lord, did command them to undertake. This is my vision and hope which I should like to work out with the Mother Churches.

In discussing the sign and strength of Christianity in this land, you have a very good opportunity to manifest this. That is to say, to do more work in your institutions. In our Church alone we have two universities, five junior colleges, eleven senior high schools, 13 junior highs, five primary schools, and over 200 kindergartens, with two hospitals and other medical institutions including work in leper settlements. Every day we have a tremendous opportunity to tell something of the wonderful redeeming act of God to the students, children and patients numbering over 130,000.

This is a crucial moment in the educational field. We lost the Meiji Rescript, and fortunately we lost the worship of the Emperor's photograph, but at the same time we lost something of moral education. Now the Department of Education has issued a new method of moral education, but it is difficult even for teachers to grasp this new method. The successful teachers are telling their students of prominent people, but the Christian schools have a wonderful opportunity and advantage in telling the story of a perfect and

ideal Man showing the example of human life for us.

Last of all, I must say something which some of you may not like to hear. I know perfectly well the short history in this country concerning prayer for departed souls. For us of the Protestant Churches it was prohibited to pray for departed souls for many years. Even in our Church, in our Prayer Book, we have two prayers which can be used at one's discretion for the departed. I know many missionaries find it difficult to agree with me, but you must think of the fact that in many churches in Japan, especially among the Protestant Churches, there is a tendency to establish columbaria where the ashes of the dead may be placed. We have a regular service for those departed souls in the Church, and through this service relatives and their families will be united together in divine worship. The birthday service and the service for departed souls are most significant in Japanese churches.

Hereafter I am sure the Japanese church must inaugurate many new services in the church so that Christianity may penetrate family life more completely in this country, like Jesus Christ who was presented in the temple forty days after birth, according to the custom of the Jewish people.

Up to now, in Christian churches in Japan, we sometimes shut the door for the Japanese people by giving them theology, modern thoughts, new ideas, but ordinary people want to see the sign which can be grasped by the simple story of the redeeming power of God manifested on the Cross and in the Resurrection.

After their conversion we must help them to walk in the Christian life by providing them with practical ways which can be practiced in day-by-day life.

•

The Telephone owners in Japan now number over three million. In 1955 the number was over two million. In 1933 the country had one million but this had decreased to 540,000 in 1945. Japan is now among the top five countries of the world in the number of telephones.

Anticipating the Next Century

Basic Issues to be Faced

PERCY T. LUKE

Introduction

In anticipating the next century I do not want to anticipate Brother Heim's closing address, so I have tried to confine myself strictly to the business of stating what I personally feel to be some of the basic issues or problems most likely to face us as we advance from this point into the unknown future.

It seems to me that at best one can only imagine what may be the likely course of events during the next few years Do you really think that we poor humans can actually anticipate the next hundred years, let alone direct the events or avert the tragedies which must come to pass? Who amongst us would dare to profess to know for sure what the next century may hold? How much, for that matter, did those first missionaries of 1859 know or even stop to think about the coming century? I imagine that their plans were made with only the immediate future in view, for their task must have seemed overwhelming enough without concerning themselves with even the next ten years!

But now we are here this morning with the specific purpose of anticipating the next century well, we can only speak in terms of what we already know, and we could be so very mistaken. However, here are some basic issues proposed very diffidently for you to consider, and tear to pieces if you must!

1. The Challenge of the Unevangelized Millions

I am wondering if the problem of the unevangelized millions of Japan facing the 1960 missionary will be any less or any greater than that which faced the 1859 missionary . . . of course numerically it is more than twice as big, if you think in terms of population. The question may seem absurd to some of you, in view of the incomparable progress in missionary personnel, organization, efficiency, experience, equipment, local orientation, etc. Then, in 1859, there was nothing but a very small and altogether untaught scattering of Catholic-originated faith which had miraculously survived the centuries of resolute Tokugawa suppression, and this could hardly be claimed by anyone as "background" for the missionaries to build on—there was in fact nothing to build on at all, they had to start literally "from scratch". Now, of course, although the mass of unevangelized Japanese people is so far greater than that of 1859, yet there is, thanks to the labors of

our missionary predecessors, a very substantial and usable background of Christian influence and teaching in almost any sphere one might care to name. Even popular magazines and papers read by the millions show signs of Christian influence in some form or other; one can detect the gradual emergence of a Christian conscience in public affairs—something foreign to the Japan of 50 or even 30 years ago. There was a time not so long ago when a preacher had to be careful about using Old Testament stories as illustrations; but it seems that even Hollywood has been helping us here—only a few weeks ago a missionary friend of mine told me of how the churches in Yamagata were full of outsiders the Sunday after the showing of the “Ten Commandments” in the local theatres! They had obviously come to the only place they knew of to find out what it was all about! Christian influence, as always, is far out of proportion to its numerical strength... indeed if it were not so we would have cause for discouragement. Added to all these advantages, of course, are the tremendous improvements in physical advantages—political freedom to preach anyhow, anywhere, at any time, marvellous communications and facility of movement and comfort of living (Japan is probably the most comfortable mission field in the world, physically speaking.)

Nevertheless and notwithstanding (as our legal friends would say) I believe myself that we face in the coming century a challenge as great if not greater than that faced by our first missionary forerunners in Japan.

It is a challenge that faced realistically, might daunt the stoutest heart, for, one might be tempted to ask, if after all these hundred years of determined missionary effort, and a cataclysmic war that seemed to end in Japan's disintegration from within, with the consequent laying bare of the nation's soul to unthindered spiritual conquest by many times multiplied missionary forces, the effective evangelisation of these Japanese multitudes still remains such a formidable and problematic task, what can be the use of carrying on as we have been doing?

It is a challenge enormously complicated by factors both within and without the Church. The post-war freedom, though making the actual work of evangelism comparatively easy, has produced a mass-character (or perhaps one should say psychology) that is increasingly resistant and impervious to the necessarily spiritual appeals of the missionary. Dr. Kagawa some time ago listed eight outstanding difficulties faced by the Church in its postwar assault on the soul of Japan, and the first three of these seem to me to be problems of the first magnitude: (1) Moral insanity; (2) Atheistic materialism; (3) Sexual secularism. My own experience and observation of these recent years makes me feel with a sort of soul-chilling horror that love of pleasure—a rising tide of sensualism—rather than simple materialism or even communism, actually threatens to be the missionary's greatest enemy in Japan today. It is a far greater problem than the anti-foreign-ism felt so keenly by some, a greater problem than the so-called ‘granite’ of the still-deeply-entrenched family system; greater even than the many new pseudo-religious cults that are clamouring for the people's religious attention (for even these are faced with the same great rival, the god of pleasure).... and already we are discovering that the one really serious rival to the Tent Mission service today

is the evening television program. You Radio and Mass Communications missionaries—take note!—here may be the secret of a new effective approach.

Now what I am really trying to say, is this: The challenge of the unevangelised millions is not the same challenge which faced our 1859 predecessors—theirs was the plain challenge of a dark, stolid, prejudiced and unenlightened heathendom; ours is the challenge of a great seething restless moving multitude of non-Christian people, educated and enlightened and modernised, but becoming by reason of their modernity increasingly remote and unreachable by the traditional missionary methods of the past.... In other words, we have got to re-think our methods if we hope to meet effectively this challenge of the unevangelized millions in the coming century.

2. The Problem of the Japanese Church and the Missionary

Please do not misunderstand me—I do not mean that the Japanese Church is a problem of itself, although doubtless it has and always will have many problems. I mean that the Japanese Church of today and especially and more so of the immediate future is a very serious problem for the missionary: the problem is the missionary's problem, and stated as briefly as possible it appears to me to be this: How is the missionary of the coming century going to fulfill his divine calling in a land which already has its fully indigenous church—a church quite capable of managing its own affairs without any gratuitous help from outside? The Japanese Church will gladly acknowledge the foreign missionaries' great contributions of the past century, but Japanese leaders today are getting the vision for themselves.... there can be no doubt at all that one of the greatest fruits of the Osaka Crusade just held is its effect on the minds of the many Japanese leaders who co-operated so enthusiastically together in that remarkable effort—they are now saying, "We can do this sort of thing ourselves—and we are going to do it, too!" Japanese leaders have got the ball, and they are going to forge ahead of us, more power to them! BUT the burning question for us here now is, *Will there be a place for foreign missionaries in this Japanese Church of the future?*—this I believe is the biggest problem of all facing us missionaries—a basic issue which must somehow be courageously and realistically faced and resolved, or we shall find ourselves '*porsona non grata*' in this land we all love so much.

Now you know as well as I do that this problem is no longer a *future* threat—it is here now, right on top of us, and yet as far as I can see very few missionary experts and leaders are venturing even to state it plainly.... missionary magazines and periodicals discuss every sort of problem but this one—yet this is the one problem that is in danger of eliminating us altogether from the scene of the coming century as an effective force, for the Japanese Church (and I do not mean any one 'kyodan' or branch) will soon have the power to exclude us from effective service should it ever wish to do so. The following up-to-date incident should give point to my statement:

A good American friend of mine who was closely connected with the organization of the Osaka Crusade, was sitting among some Japanese Church leaders at a banquet given for them in Osaka a little while before the Crusade; and he heard one of these responsible

men say to another (Japanese) during a discussion they were having about the missionary contribution in Japan, "*Senso-senkyoshi ga kita toki ni, watakushi-tachi wa 'plus' ni naru to omotta keredomo 'minus' ni nattachatta.*" (When the missionaries came to Japan after the War, we thought it was going to mean 'plus' for us but it has turned out 'minus'"). Did you realize that that is what some Japanese Christian Church leaders think about you and your contribution? Face up to it now like a true missionary, and see if you can think of any way in which that verdict can be reversed!

Whether we like it or not, the horrible truth is that there is a non-acceptance by the Japanese Church of a large proportion of the foreign missionaries in Japan right now I know these are hard words, but, brethren, we are facing a hard situation, and unless we come to grips with it in a humble realistic manner there is going to be no place for us in Japan in the coming century. Oh yes, you can dig in and start yourself a little following almost anywhere in Japan if you have the money to do it with, but the chances are you will find yourself ignored by the Japanese church, and your Japanese helper exposed to the mockery of his fellow country-men—as they were before the war, and I suspect are even now have you ever heard it? Even if you have, it is more than likely that you did not know what was meant: as the long-legged missionary, almost inevitably because of his faster pace and perpetual hurry leads his Japanese co-worker along the country road, the farmer in his field hoeing, planting or reaping as the case may be, mutters something as you pass—meant for Japanese ears, not yours "*O-tomo wa tsurai, yo!*" (It's hard to be the *foreigner's* follower!) Your Japanese co-worker, hurrying in undignified manner after you, gets the message all right, and it does not make him feel any better about the relationship.

Brethren, we have "missed the bus" somewhere, somehow—and we are going to have to do some repenting and re-thinking of basic attitudes before we find ourselves acceptable as co-workers with our Japanese brethren

But please do not ask me to offer you the solution here in this thirty-minute presentation—it will take the sustained efforts of a missionary brain trust of the highest spiritual order and experience, combined with a missionary co-operation never before seen in this strife-torn mission field, to work it out and apply it.

I have some ideas of my own as to what conditions for acceptance of a missionary by the Japanese Church of the coming century might be, but probably the quickest way to find out would be to ask the said Church! The conditions would involve such questions as:

What sort of contribution will the missionary be able to make in the future? (I am not here concerned with ordinary school teaching work—there will probably always be a demand for that) . . . I imagine that Bible school and seminary teaching might well become the most important contribution that missionaries will be able to make . . . but they *must* teach in Japanese! I think too, that missionary vision, initiative and drive in the fields of radio and television will probably be needed and appreciated for some time to come. And certainly there will be a place for years to come for the humble plodding country missionary doing that tough country evangelism for which the average Japanese pastor seems to have so

little taste.

What sort of missionary will be acceptable to the Japanese Church of the future? Undoubtedly he will need to be a man of Christ-like humility and grace like Stephen, filled with the Holy Spirit; of spiritual discernment and patient wisdom; well-enough educated to stand with the leaders of the Japanese Church without their being ashamed of him, and certainly a reasonably fluent speaker *and* listener in the Japanese language where are such men to be found? Perhaps they are already in the crucible now preparing for that holy service!

Now in introducing the third and final phase of my presentation of this theme, I need to have your sympathetic understanding of my purpose, or you may be thinking me both inconsistent and contradictory: I have called it:—

3. The Compulsion of the Divine Calling

“Woe is unto me, if I preach not the Gospel.” (1 Cor. 9:16)

I think our first two points might be considered as two viewpoints of one great truth, providing us, when properly focused, with a stereoscopic impression of it: (1) and (2) when focused together on (3) ought to reveal in sharp contrast the real missionary purpose: *The missionary is here to preach the Gospel, and for nothing else.* The great English saint Oswald Chambers said that a missionary is not a “going person” but “sent” one—“as the Father hath sent Me, even so send I you”; “How shall they preach except they be sent?” So in the final issue, the missionary whose place we are considering in the Japan of the coming century, *is the man or woman who is called of God to be here*, and there will never be any doubt in the mind of such a one as to what he is here for . . . the problem will be how to fit it in.

I am bound to admit that in speaking of the problem of the Japanese Church I will seem to have confined the missionary and his personal calling and vision within the limits of what could be a very narrow field indeed, depending on the whim of the section of the Japanese Church which is using him and yet on the other hand I now postulate circumstances permitting the free exercise of the said missionary’s personal calling: how can these opposing conditions be reconciled? Frankly, I do not know, but it will have to be achieved somehow (please remember we are talking about the unknown future). As I understand the reports that reach us, the church in India seems to provide us with an example of such a situation, in which missionaries are having to reconcile their personal sense of the divine calling with circumstances that make the free expression of that call very difficult indeed (the difference is, of course, that there, it is the Indian government rather than the Indian Church that dictates the scope of the missionaries’ activities.)

In closing it is necessary to remind ourselves of what is after all the most important factor of all—the Gospel itself, for the preaching of which we are left here in this evil world . . . the fundamental reason of our existence here.

At the end of my first section I said that these multitudes were “becoming increasingly remote and unreachable by the traditional missionary methods of the past”, but I certainly

did not intend to imply that the message itself would have to be changed by no means, for the entire history of the Church age has never produced any evidence whatever that anything besides this same Gospel that Paul is referring to here (1 Cor. 9:16) has ever been able to change men's hearts and lives in fundamental conversion. Every great spiritual upheaval and revival has sprung from this same divine source—the Gospel; and we need, all of us missionaries, to re-affirm with Paul our dogmatic faith and confidence in it: "I am not ashamed of the Gospel: it is the power of God for salvation to every one that has faith . . ."

How many of you remember General Douglas MacArthur's remarkable speech on the battleship Missouri at the signing of the peace with Japan in Tokyo Bay on September 2nd, 1945? (I and my family were in Tokyo at the time and witnessed the great fly-past in celebration of that epochal event, so you can imagine how much it meant to us after those years of imprisonment and near-starvation and air-raids) In that now-forgotten speech General MacArthur said this: "We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our doors. The problem basically is theological, and involves *a spiritual recrudescence and improvement of human character* that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the last 2000 years. *It must be of the spirit if we are to save the flesh.*"

I do not know anything about General MacArthur's religious convictions; but I certainly agree with everything he said there, for it is the sober truth and if there is anything we must agree on at this beginning of another century of Christian witness in Japan, it is this: *the absolute need for an effective Gospel*—the supernatural spiritual divine power that alone can effect that "spiritual recrudescence and improvement of human character without which the flesh cannot be saved."

Now I believe I am talking to missionaries: If you do not believe in the life changing effectiveness of your own message, then what are you doing here? Briefly, two questions are hereby proposed:

1.—*What is an 'effective' Gospel?* I make bold to answer that myself with the words, "Good news that changes the situation" this presupposes

(a) a situation to be changed, namely man's sinful and impotent condition. (Will this situation continue to exist in the coming century? We have no reason to suppose otherwise.)

(b) a message with the power to change that situation—namely, the Gospel.

2.—*How is this Gospel to be effectively propagated* by the foreign missionaries of the coming century? That, ladies and gentlemen, seems to me to be the one question which each generation will have to solve for itself I am here taking for granted that every true missionary to Japan will be so possessed and compelled by the sense of his own divine calling that he will somehow find a way to fulfill that calling effectively in the circumstances under which he may have to work here in the coming century. It does not belong to my province in this presentation to answer this question for you—all I have had to do is to propose these basic facts for discussion, with some suggested indications rather than conclusions . . . the rest is up to you!

History of Protestant Missions in Japan

Rev. G. F. VERBECK, D. D.

Introduction

When, in the year 1854, it became known that the Empire of Japan, having concluded treaties of amity and peace with several of the Western Powers, was to be re-opened to foreign intercourse, the outside world generally, and friends of Christian missions particularly, took a deep interest in the event; for now at last, after long ages of seclusion from the rest of mankind, this country with its millions of inhabitants was to be again made made accessible to commerce and Christianity. Had not the time been, when fleets of argosies, laden with untold treasures, came home to Mediterranean and Atlantic ports from these same distant shores? Was it not a historical fact that Roman missionaries, three centuries ago, had here met with remarkable success? Had not Japanese Christians shown a zeal for the faith they had then embraced and a perseverance in the same, which have at all times been a source of surprise as well as an object of admiration? But if a corrupted Christianity had once produced such marvelous results, what might not now be hoped from the introduction of the Gospel in its purity?

Such, doubtless, were the thoughts of many at the time. At all events, some missionary societies at once set on foot inquiries with the view of a timely occupation of this new field. As early as 1854, the Board of Foreign Missions of the Presbyterian church in the United States of America requested one of its representatives in China to visit Japan to obtain definite information in order to send out missionaries; but no progress was then made, probably for the reason that the right of the permanent residence of foreigners was not secured till five years later. As soon, however, as this right was secured by later treaties, some of the American Societies took measures to carry into effect the zeal of the Church for the evangelization of this country and put their own sanguine hope to a practical test, by sending out a number of missionaries. The result was that before the close of 1859, the year of the actual opening of the country, missionaries under the auspices of three Protestant churches were fairly established on this virgin soil.

Missionary successes, however, were perhaps not so early in showing themselves as had been generally anticipated; yet the promises and gradual developments of the work were all along such as to encourage and cheer both the missionaries and their constituents, and eventually to induce other churches to send laborers into this harvest. Thus the work has steadily continued to grow in extent and importance, until to-day, in its twenty-fifth year,

we are, by the mercy and to the glory of God, permitted to report 18 societies with a force of 145 missionaries, 120 stations, 93 organized churches with a membership of 4,987 souls, having contributed for all church purposes, during the last year, the sum of Yen 12,064.48.

The History

This History divides itself conveniently into two periods of nearly equal length. The first period extends from the summer of 1859 to the end of 1872 and may be called the period of preparation and promise. The second period runs from the beginning of 1873 to the present; it has been a season of progressive realization and performance. The former was, with the exception of one joyful day of harvest near its close, a time of learning and sowing; the latter a time of reaping as well as of sowing for future harvests. The goodly number of those who have patiently and hopefully labored through well-nigh the whole or large portions of the two periods, well know the marked difference between the earlier and the later.

The First Period

Previous to the summer of 1859, when four ports of the Empire were declared open to foreign commerce and permanent residence (on July 1st by the English, and July 4th by the American Treaty), a few missionaries had made transient visits from China to Nagasaki and Kanagawa and found opportunity to teach elementary English to a limited number of eager students. But the first missionaries sent to Japan under a regular appointment were the Rev. J. Liggins and the Rev. C. M. Williams. They had been, till that time, members of the China Mission of the Protestant Episcopal Church of the United States of America; and, after having labored during three years in their original field, were transferred thence to the newly established Japan Mission of their Church. Mr. Liggins arrived at Nagasaki before the actual opening of the ports, on May 2nd, and was joined by his former colleague, Mr. Williams, towards the end of the following month.

On October 18th of the same year, J. C. Hepburn, M.D., L.L.D., and wife, of the Presbyterian Church in the United States of America, arrived at Kanagawa.

The Rev. S. R. Brown and D. C. Simmons, M. D. both of the Reformed Church in America, reached Kanagawa a fortnight later, on November 1st. The Rev. G. F. Verbeck, also of the Reformed Church and, as far as Shanghai, of the company of Mr. Brown and Dr. Simmons, arrived at Nagasaki on November 7th. The wives and families of these three brethren temporarily remained with missionary friends at Shanghai, and then rejoined them at their respective stations on the same day, December 29th.

Thus the entire force of the above three Missions was on the ground before the close of the year 1859.

The state of the country and people during the early part of the period now under review was exceedingly peculiar, perhaps unique. The situation of the first missionaries was often a trying one. With much that was agreeable, there was more that was perplex-

ing. Danger, too, was not infrequently imminent; for it was the time of attacks without either provocation or warning, and of assassinations from patriotic motives. But those who passed through these early experiences were mercifully helped in all their peculiar situations and perplexities and delivered from all their dangers, so that not a few of them are permitted to be here to-day to testify in person to the goodness of the Master who called them to this field.

A striking feature in all the histories, as well as private accounts of those early times, is the reiterated mention of the hatred of foreigners and Christianity which was prevalent throughout the land. To give a just idea of this state of things and its influence on mission work, it will suffice to quote, almost at random, a few passages from written reports touching that period.

"The missionaries soon found that they were regarded with great suspicion and closely watched, and all intercourse with them was conducted under strict surveillance." "No teacher could be obtained at Kanagawa until March, 1860, and then only a spy in the employment of the Government. A proposal to translate the Scriptures caused his frightened withdrawal." "The efforts of the missionaries for several years, owing to the surveillance exercised by the Government, were mostly confined to the acquisition of the language."—Mr. Verbeck, in an old letter to Mr. Stout on the same subject, says;—"We found the natives not at all accessible touching religious matters. When such a subject was mooted in the presence of a Japanese, his hand would, almost involuntarily, be applied to his throat to indicate the extreme perilousness of such a topic. If on such an occasion more than one happened to be present, the natural shyness of these people became, if possible, still more apparent; for you will remember that there was then little confidence between man and man, chiefly owing to the abominable system of secret espionage, which we found in full swing when we first arrived and, indeed, for several years after. It was evident that before we could hope to do anything in our appropriate work, two things had to be accomplished: we had to gain the general confidence of the people and we had to master the native tongue. As to the first, by the most knowing and suspicious, we were regarded as persons who had come to seduce the masses of the people from their loyalty to the 'God-country' and corrupt their morals generally. These gross misconceptions it was our duty to endeavor to dispel from their minds by invariable kindness and generosity, by showing them that we had come to do them good only and on all occasions of our intercourse with them, whether we met in friendship, on business, on duty, or otherwise,—a very simple Christian duty, indeed. As to the other essential prerequisite to a successful work, the acquisition of the language, we were in many respects not favorably situated and our progress was correspondingly slow." A comparatively late report makes mention of "communities which, until quite recently, regarded Christianity with feelings of intense hatred and fear." And statements like the following are common in accounts of those times:—"The missionaries shared with the other foreign residents in the alarms incident to a disturbed state of the country, and were sometimes exposed to insult and even to assault."—"The *samurai* were intensely hostile."—"The swaggering *samurai*,

armed with two swords, cast many a scowling look at the hated foreigners, whom they would gladly have expelled from their sacred soil."

Writes Mr. Adams (HISTORIAN OF JAPAN, Vol. II. p. 150, note): "I went up to Yedo for the first time on the 23rd of June, 1868, in the gunboat 'Snap,' Lieut. Gurdon, with Mr. Satow and Mr. Wirgman, and in the course of a long walk through the city, where we were almost the only foreigners, we met a number of these rollicking blades, with one very long sword, whose rowdy demeanor and angry scowl made us glad that we had taken our revolvers with us and were accompanied by a guard, though only of natives." In 1869 the "*jo-i-ka*" (barbarian-expellers) rage was at its height. In the summer of that year, having been shut up for many days in his house at *Kaiseijo* and feeling an absolute want of air and exercise, Mr. Verbeck at last ventured out with two young pupils of his; these being *samurai* themselves, of course had their swords jauntily stuck in their belts. But he was advised by native friends to call out four armed guards besides to accompany him, instead of the two usually allotted at that time to a foreigner at home and abroad. In the city and on the road to *Oji* he met a number of the "rollicking blades" described by Mr. Adams, and was decidedly conscious of relief when he was safely home again.

As late as 1869 one report sets forth that "the Government was at that time confessedly hostile to Christianity. Not long before, many hundreds of R. C. Christians had been torn from their homes near Nagasaki and were then closely confined in prisons in different parts of the country." And at a much later date, "when inquiry was made of the Governor of Kobe whether a native bookseller would be permitted to sell the English Bible, the reply was given, that any Japanese bookseller who sold a Bible, knowing it to be a Bible, would have to go to prison."

Similar passages might be multiplied, but the above will suffice to show what formidable difficulties had to be overcome. To the very end of the period under review, the expulsion of the "outside barbarians" continued to be the favorite theme of ambitious patriots. It was a powerful element in the movements which issued in bringing about the Restoration in 1868, and remained one of the expressed motives of the early policy of the new Government.

It should be mentioned here that the bitter feelings just described were chiefly conspicuous among the higher and official classes. The common people in town and country hardly ever showed this animosity. The middle and lower classes regarded Christianity with fear rather than hatred. Yet the early missionaries hardly ever witnessed what used to be common in China, the frightened running away and hiding of women and children at the mere approach of a foreigner. But the fear of Christianity was doubtless very widespread and deep-seated. The chief cause of this must be sought in traditions of the sore calamities with which the country was visited subsequent to the introduction of Christianity three centuries ago, but more particularly in the unrelaxed maintenance, on the part of the authorities, of the old edict against the "evil sect, called Christians." Not only was this severe decree to be seen on all the bulletin-boards throughout the country until the fall of the *Shōgunate*, but the New Government re-enacted it and endeavored in part to enforce it by persecuting native Christians. Soon after the Restoration, the standing laws of the former

Government, which were pasted on boards in certain conspicuous places in every town and village, were removed, in order to be replaced by those of the new Imperial Government. Among the new enactments was the following:—

“The evil sect called Christians is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given.” The representatives of the several Treaty Powers repeatedly brought the subjects of the edict and the persecutions before the Government and made protest against them, but for the time being with little avail. The ground taken by the native authorities was that these were matters of internal policy, with which foreign diplomats had no right to interfere.

The following sad story shows what native Christians had to endure in some parts of Japan as late as 1871:—Mr. O. H. Gulick, while at Kobe, had a teacher, formerly Dr. Green's teacher, called Yeinosuke Ichikawa. In the spring of the year named, this man and his wife were “arrested at dead of night and thrown into prison. He had for some time been an earnest student of the Bible, and had expressed the desire to receive baptism, but had not been baptized. His wife was not then regarded as a Christian. Every effort was made to secure his release; but neither the private requests of the missionaries, nor the kindly offices of the American Consul, nor even those of the American Minister availed anything. Even his place of confinement was not known at the time. It was at length learned that he had been confined in Kyoto and that he died on Nov. 25th, 1872. His wife was shortly afterwards released. She is now a member of the Reinanzaka Church in Tokyo.”

It is supposed by many that the people's fear and hatred of Christianity were confined, as their object, to Roman Catholicism. Probably such came to be the case at a later date; but it was by no means so during earlier years. The more intelligent and official classes soon discovered, perhaps partly by familiar intercourse with Protestant missionaries, that politically, Protestantism was less to be feared than either the Roman or the Greek religion. The significance of the anti-Roman excitement which latterly moved the whole of the newly created German Empire and eventually took from it the so-called “Falk Laws,” was not unappreciated by leading men here. A certain man in authority probably expressed the sentiment of many of his class, when he was heard to say: “I like the Protestants better than the Romanists; not that I have examined their doctrines, but Protestant missionaries don't look and act as if they were going to swallow us up, country and all.” But the Buddhists, as late as the year of the Revolution, made no such distinctions in favor of Protestantism. Mr. Adams in his *HISTORY OF JAPAN* (Vol. II. p. 144) notices a pamphlet, entitled *Tales of Nagasaki: The Story of the Evil Doctrine*. It is the work of some Buddhist priests published in 1868, translated into English by Mr. Aston of the British Civil Service. In this pamphlet, which also appeared in *Good News*, New York, 1858, the two religions are compared and Protestantism held up to execration quite as much as Romanism. The authors say: “Compared with the Roman Catholic religion, this (Protestantism) is a very cunning doctrine indeed; although they try to make out that there is nothing abominable in it, they are really foxes of the same hole and it is really more injurious than the Roman

Catholic Doctrine." "The Jesus Doctrine of the Lord of Heaven (Protestantism and Catholicism) are the same in origin and merely branches of one tree." "The Roman Catholic religion proselytizes from the middle down to the lowest classes of the inhabitants. The Protestant religion chiefly proselytizes those of higher position rather than those of the middle class." In the same pamphlet Mr. and Mrs. Verbeck are mentioned in this wise: "As the Roman Catholic religion had spread so widely, it behooved those of the Protestant Doctrine to take their measures to increase the circle of their sect also. A person called Maria, wife of one Verbeck, a priest of Jesus, left her child at the breast and went to China in a steamer. She went as far as Shanghai and Hong Kong for the purpose of getting priests residing there to come with her to Japan."

Having made reference to political matters, it may not be out of place here to mention that this period was throughout one of intense political excitement and commotion, since it embraced the closing years of the old *régime*, during which the Revolution of 1868 was contrived and finally achieved, as well as the early years under the restored Imperial rule. The state of affairs, on the whole, was not very unlike what has been witnessed in great revolutionary eras in other lands; it could not well be favorable to the quiet and peaceable work of evangelization. Yet, on the other hand, the general breaking loose from ancestral traditions and the very subversion of the old foundations of society, prepared this naturally receptive people in a remarkable way for the introduction of the Gospel.

As regards the religious and moral situation, the missionaries found the minds of this people exclusively under the sway of Buddhism and Confucianism. Shintoism exerted little or no religious influence. Among certain classes a good deal of a kind of agnostic skepticism prevailed. There was little in the outward practice of Japanese paganism that would shock a foreigner by its cruelty or atrocity,—nothing, for instance, at all to be compared to the Indian Suttee or the rites of Juggernaut. More than by disagreeable peculiarities of the prevailing idolatries, were newcomers struck with the gross immorality of the people. In certain directions the most astounding moral callousness and blindness were evinced. The general moral degeneracy of the people manifested itself most conspicuously in two features: in the absence of truthfulness, together with the presence of all its obnoxious contraries, and in a general ignorance of the commonest ethics concerning the relation of the sexes, with perhaps the one exception that a wife should be faithful to her husband. With reference to this general subject, many painful and disgusting spectacles were unavoidably witnessed by many of the older missionaries, in town and country, in the shops and by the way side. On the other hand, amid the general wreck of morals, many pleasing remains of the original divine workmanship were also met with. Among these may be mentioned many instances of warm family affection, of genuine kindness, and of real sympathy, honesty, and faithfulness, the general peaceableness of the common people, and the politeness and suavity of the manners of the people, down to the lowest classes.

Looking at idolatry and immorality in the light of obstacles to the reception and spread of Christianity in Japan, it is probably quite safe to say that the latter will prove to be the more tenacious and formidable of the two.

Nothing has so far been said of the involuntary confinement of the missionaries in their work to the few open ports. This hindrance was less keenly felt in the early years than it is now; for without a sufficient knowledge of the language, without qualified native helpers, and without books, Bibles, and tracts to distribute, extensive country work was not practicable even if the country had otherwise been accessible. However, during the latter part of the period, the want of liberty in this respect was felt to be a serious disadvantage.

In presence of the circumstances now described, the important questions arise: What could missionaries do for the furtherance of the work they had been commissioned to accomplish? What real missionary work could they do? Had it not been premature to send them out so early? Such questions did come before Boards and Churches in America soon after the establishment of the early missions. It seems that, in at least one section of the Christian community in the United States, serious doubts were at one time entertained as to the expediency of having sent missionaries to a but partially opened country. These doubts made themselves heard in public and called forth an excellent letter from a returned missionary, the Rev. J. Liggins. In replying to-day to the question,—what could missionaries do in those early times?—I cannot do better than here insert Mr. Liggins' carefully prepared letter. It appeared originally in the *Spirit of Missions*, New York; then in the *News of the Churches and Journal of Missions*, August, 1861. It is a special merit of Mr. Liggins' letter that it was written soon after the establishment of the first missions, and is therefore uninfluenced by later events and aspects of their work.

Mr. Liggins's Letter

“As some persons, because Japan is not open to missionary labours to the extent they wish it was, speak as if it were not opened at all, it seems necessary to state what missionaries can do at the present time in that country.

“1. They can procure native books and native teachers, by which to acquire the language; and of course the acquisition of the language is, during the first few years, a principal part of their duty.

“2. They can, as they are able, prepare philological works, to enable subsequent missionaries and others to acquire the language with much less labour and in much less time than they themselves have to give to it; and each, in the course of a few years, may make his contribution towards a complete version of the Holy Scriptures in the Japanese language.

“3. They can furnish the Japanese, who are anxious to learn English, with suitable books in that language, and thus greatly facilitate social and friendly intercourse between the two races.

“4. They can dispose by sale of a large number of the historical, geographical, and scientific works prepared by the Protestant missionaries in China.

“Faithful histories of Christian countries tend to disarm prejudice, and to recommend the religion of the Bible: while works on true science are very useful in a country where astrology, geomancy, and many false teachings on scientific subjects generally, are so interwoven with their religious beliefs.

"5. They can sell the Scriptures, and religious books and tracts, in the Chinese language, and thus engage in direct missionary work. As books in this language are understood by every educated Japanese, and as the sale of them is provided for by an article of the treaty, we have here a very available means of at once conveying religious truth to the minds of the Japanese.

"6. They can, by their Christian work and conversation, by acts of benevolence to the poor and afflicted, and by kindness and courtesy to all, weaken and dispel the prejudices against them, and convince the observant Japanese that true Christianity is something very different from what intriguing Jesuits of former days, and unprincipled traders and profane sailors of the present day, would lead them to think it is.

"Living epistles of Christianity are as much needed in Japan as written ones; and it would be very sad if either were withheld through a mistaken idea that Japan 'is not open to missionary labor.'

"Just after the signing of the Treaties, the statement of some was,—'Japan is fully opened to the spread of Christianity.' This the writer opposed at the time as contrary to the facts of the case; and he has now endeavored to show that it is equally erroneous to assert, as some do, that it is not opened at all. What the writer has said on the subject is not the result of hearsay, or of a flying visit to Japan, but of an experience in the work during the ten months that he resided in the country. This experience convinces him that if missionaries faithfully embrace the openings which there are already, others will speedily be made; and the time will soon come when it may be said with truth, 'Japan is fully opened to the spread of Christianity.'

"But perhaps it may be asked, 'Is it not still a law that a native who professes Christianity shall be put to death?' To this an affirmative answer must be given: but it should be remembered that another law was passed at the same time, which declared that any Japanese who returned to his native country, after having been for any cause whatever, in any foreign country, should be put to death. As this latter law, though unrepealed, is not executed, so it is believed that the law against professing Christianity will in like manner not be enforced.

"In conversing with Mr. Harris, the United States' Minister at Yedo, on this subject, he stated that he had used every endeavour to have this obnoxious law repealed, but without success; a principal reason being that the Government feared that it would form a pretext for the old conservative party to overthrow the government, and again get into power.

"'I do not believe,' said Mr. Harris, 'after all that the other Foreign Ministers and myself have said on the subject, that this law will ever be enforced; but if it should be, even in a single instance, there will come such an earnest protest from myself and the Representatives of the other Western Powers, that there will not likely be a repetition of it.'

"The non-repeal of this law, therefore, while it is a matter of regret, is nevertheless not to be adduced as a proof that Japan is still closed to missionary effort, but only as a reason for a prudent course of procedure on the part of the missionaries.

"Hoping that the Foreign Committee, the Board of Missions and the Church generally

will continue to give a generous support to the Mission in Japan, I remain, reverend and dear brother, faithfully yours in the Lord."

Thus Mr. Liggins wrote in 1861. As, however, with the lapse of years, native prejudices and fears gradually subsided, the sphere of the missionaries' opportunities was much enlarged, especially during the latter part of the period. Several of the missionaries had been engaged as instructors in the public schools, students could be induced to live at the homes of the missionaries, schools established and conducted on a Christian basis, could be opened, Bible-classes could be formed, and even strictly religious meetings, more or less well attended, held at the houses of missionaries and private individuals, and the people generally came to be in a great measure accessible with relation to various directly evangelistic efforts.

But, in coming now to an enumeration of the actual results of the labor of the first missionary period we are met, at the outset, with a peculiar difficulty; for the first point to be stated, though of paramount importance, cannot be either accurately measured or expressed in precise terms, because it is of an entirely moral nature. It is this:—

1. The Protestant Missionaries, as a body, had gained the confidence and respect of the people. That the people's minds had become generally liberalized, that their prejudices had been removed, and that their excessive timidity had given place to a desire to associate with foreigners, were results to the production of which many nonmissionary factors had co-operated. But this gaining of the people's confidence was a consequence, under the blessing of God, of the patient labor, the Christian character and conduct, and the teaching of the missionaries themselves. This, too, was the case, to a large extent, with reference to the measure of confidence and liberty which the Government had, in latter years, accorded to Protestant missionaries in their labors among the people in town and country. To gain the confidence of the people and the authorities was the task to be performed before any further progress, except in merely literary pursuits, could be hoped for. If missions had been introduced into this country five or ten years later than they were, the first laborers then would in all probability have been under the necessity of beginning to enter the small end of the wedge at this very point.

2. The people no longer regarded Christianity with the horror and aversion of former years, but rather with more or less of respect and interest. Among certain classes even a spirit of inquiry had been awakened. This change followed in close connection with the first point stated, if not in natural sequence of it, the nature of Christianity being naturally identified by the Japanese with the character and lives of those who had come to bear it to them.

3. Many thousands of volumes of Chinese Bibles and other Christian literature had been circulated. These were mostly obtained from the Presbyterian and the London Mission Presses at Shanghai and Hong Kong. The faithful authors of this literature were little aware that, while working for the salvation of China, they had been, as it were writing with a double-pointed pen and working for Japan as well. They had unwittingly been doing a work which, in the providence of God, was to be twice blessed. The sale of these books was very suitable employment for beginners, since it could be done without an extensive

knowledge of the language. At Nagasaki, on one occasion, a shipment of four large cases of these books was purchased and paid for, in bulk, as it arrived. At Yokohama, and later in Tokyo also, the demand for Chinese Christian literature was so great, that Mr. Carrothers of the Presbyterian Mission, found it expedient to establish a Book Depository in the latter place. Several agencies for the sale of these books had also been established at other places. Among the books in great demand from the first and eminently useful, Dr. Martin's EVIDENCE OF CHRISTIANITY deserves special notice.

4. The Japanese language had been diligently studied and to a good extent mastered, so as to enable the missionaries to converse freely with the natives, hold Bible-classes, teach and preach as occasion offered, and undertake translations and the production of a Christian literature.

It is perhaps needless to say that the study of the language was, in those early years, a work very different from what it is now. It was largely a labor of exploration and discovery, unassisted by the many guides and helps the student of to-day finds himself supplied with.

5. Much useful literary work had been done. The writer regrets not having at hand all the data for this department. He can, therefore, give the most important productions only.

Mr. Liggins, during his brief sojourn of only ten months at Nagasaki, prepared and published a useful little book, entitled *One Thousand Familiar Phrases in English and Romanized Japanese*. It was the translation of a similar work in Chinese. A few copies of the second edition, New York, 1867, are extant.

In 1863, Dr. S. R. Brown published a similar work, with the kana writing supplied; and subsequently his "Mastery System." Both of these books have been extensively used by beginners, native as well as foreign.

The year 1867 witnessed the publication of by far the most important literary production of the missionary body, Dr. J. C. Hepburn's "Japanese-English and English-Japanese Dictionary." It was the result of years of persevering and scholarly labor. The first edition was soon exhausted, and in 1872 the author brought out the second edition, which is now in every Japanese student's hands. In order to render the Dictionary more portable and convenient in size, Dr. Hepburn also issued an abridged Romanized edition of the same in 1873.

In 1867 Dr. Hepburn also published the first religious tract, which was soon followed by more, prepared by him and others.

6. The translation of the Holy Scriptures was well initiated and under way before the close of this period.

Of the older translations of the New Testament, such as those of Doctors Gutzlaff, Bettelheim and S. W. Williams, it will suffice here to say that their early existence testifies to the Christian zeal and industry of these worthy men.

The first Book of the New Testament printed in Japanese since the re-opening of the country in 1859, was the Gospel of Matthew, translated by the Rev. J. Goble, of the American

Baptist Mission. This was published in 1871.

In 1865 and 1866, Dr. S. R. Brown prepared first drafts of some portions of the New Testament; but all his manuscripts unfortunately perished in the fire of his house in 1867.

Dr. Hepburn had already begun, if not finished, his first translation of the Gospels of Mark and John, when, in 1867, he together with Mr. Ballagh and Mr. Thompson, undertook and finished a first draft of the Gospel of Matthew. Early in 1872, Dr. S. R. Brown and Dr. Hepburn commenced the revision of this version, to prepare it for publication. But before it was finished, Dr.³ Hepburn left Japan for the United States via Europe. Mr. Thompson subsequently took Dr. Hepburn's place in this work and with Dr. Brown carried it to completion. This book, the Gospel of Matthew, was printed in the following year (1873).

In the meantime, in 1871, Dr. Brown and Dr. Hepburn had also revised the latter's translation of the Gospels of Mark and John. The first edition of these two Books appeared in 1872.

It will be readily understood that the above succinct account of this work quite fails adequately to show the amount of persevering and faithful labor expended upon it by the translators. In the wide circulation the product of their work now enjoys, they have the best satisfaction that their labor has not been in vain in the Lord.

Other portions of the New Testament were taken in hand, but the further progress of this work properly belongs to the next period. But before the close of 1872, an important event took place in connection with this. In order to devise means for expediting the translation of the New Testament, as well as to call forth an active interest in it on the part of all the missionaries then in the country, a Convention was called, to meet at Yokohama on September 20th. The several members who attended this Convention were Dr. J. C. Hepburn, the Rev. D. Thompson, C. Carrothers, H. Loomis, and E. R. Miller, of the Presbyterian Mission; the Rev. Dr. S. R. Brown, and the Rev. J. H. Ballagh, and C. H. Stout, of the Reformed Mission; the Rev. D. C. Greene, O. H. Gulick, J. D. Davis, J. C. Berry, M. D., and the Rev. M. L. Gordon, M. D., of the American Board's Mission; and the Rev. E. W. Syle, acting consular chaplain in Yokohama. The Rev. H. Burnside, of the Church Mission, Nagasaki, communicated with the Convention. Upon invitation, the Rev. R. Nelson, of the American Protestant Episcopal Mission of Shanghai, sat with the convention; also Capt. J. C. Watson, U.S.N., Dr. W. St. G. Elliott, and Mr. W. E. Griffis, Elders of the Union Churches of Yokohama and Yedo (Tokyo), and the Elder of the Native Church, were constituted members and sat with the convention. Mrs. Pruyn, Miss Crosby, Mrs. Pierson, Miss Kidder, and the wives of the married missionaries also attended.

The Convention adopted resolutions, among others, to the effect that the appointment of a Committee, to "consist of one member from each Mission desirous of cooperating in this work," for the translation of the Sacred Scriptures into the Japanese language, be recommended; also "that the American Protestant Episcopal Mission, and the English Church Mission, and Pere Nicolai of the Greek Church, not being represented in this Convention, be invited to cooperate in constituting this Committee" upon the proposed plan. "The secre-

taries of the Convention were instructed to communicate with the American Bible Society and the British and Foreign Bible Society, informing them of the action of this Convention and transmitting to them a copy of the above resolutions."

In accordance with this action the "Yokohama Translation Committee," as it was commonly called, was eventually organized. Its first members were Dr. S. R. Brown of the Reformed Mission, Dr. J. C. Hepburn of the Presbyterian Mission, and Dr. D. C. Greene of the A. B. C. F. M.'s Mission. Afterwards Dr. R. S. Maclay of the Methodist Mission, Dr. Nathan Brown of the Baptist Mission (during a period of eighteen months only), the Rev. H. Burnside and J. Piper of the Church Mission, and the Rev. W. B. Wright of the Society for the Propagation of the Gospel joined the Committee. The commencement of the regular sessions of this Committee and a full notice of its valuable work, belong to the following period.

The expense of printing the first book of the Testament, the Gospel of Mark, was defrayed by Dr. Elliot, a resident of Yokohama. Mr. J. Imbrie Miller, C. E., at that time in India, contributed the funds for printing the Gospel of John. The American Bible Society, from the commencement of the work of Bible translation, took an active interest in it, donating Chinese Scriptures, contributing towards the support of some of the native assistants, supplying some of the missionary societies with funds "as solicited" or "the circumstances required."

7. Much dispensary work had been done. Soon after his arrival at Kanagawa, besides his other labors, Dr. Hepburn had opened a dispensary, which found favor with the people, until the authorities forbade them to go to it. Finally it was found expedient to close it. After the Doctor's removal to Yokohama at the close of 1862, he again established a dispensary there. This, with brief temporary intermissions, he continued till 1878. Thousands of poor sufferers were there relieved of their ailments, while their spiritual needs were at the same time attended to, in several cases, with the happiest results. There is no doubt that the benevolent purpose in this work also exerted a powerful influence upon the final removal of the people's bitter opposition to Christianity. This department received a great extension in connection with several of the missions during the following years.

8. Although the large schools and seminaries now flourishing at the several stations sprang up somewhat later, the education of the youth of both sexes had not been neglected.

During her brief sojourn at Kanagawa, Mrs. Hepburn taught a class of five little boys. Many of the earlier missionaries had individuals and small classes studying English and other branches at their houses, in not a few cases with very good results. A number of them, also, had from time to time been engaged as instructors in local and Government schools. This latter was not, however, from a strictly missionary point of view, a profitable employment for missionaries, and probably none would have engaged in it long, if more direct missionary work had been practicable at the time. In connection with this subject, the opening of the Kumamoto school in 1872, though not under any missionary society, deserves mention. Capt. Janes, a graduate of the West Point Military Academy and for some years an officer in the army of the United States of America, was invited by the prince of Higo,

through the secretary of the Board of Foreign Missions of the Reformed Church, to open a school at Kumamoto, the capital of Higo. The historical sketch of the American Board's Mission makes mention of the fruits of Capt. Janes' work, under the head of "Special Helps," in the following terms:—"The preparing of a class of young men by Capt. Janes in Kumamoto, and the breaking up of that school just as our school in Kyoto was ready to receive them, the consequent graduation of our first class so much earlier than could otherwise have been the case, and the bringing of so large a number of young men of marked ability, well equipped, earnest, and strong, into the work, as evangelists, pastors, teachers, and editors, has been a special providence for which we must be profoundly grateful."

The first school which deserves the name of a distinctly missionary institute was that begun by Mr. Carrothers, of the Presbyterian Mission, soon after his arrival in Tokyo in 1869. Its beginning was on a small scale, but in 1872 it had grown into a useful institution, producing abiding results.

Comparatively more had been done for female education. In 1867 Mrs. Hepburn began this work, now grown to such large proportions, by forming a little class for girls and boys at Yokohama. She continued to teach it until 1870. In Tokyo, too, Mrs. Carrothers had begun a small girls' school in 1869, which by the end of 1872 had grown into a prosperous institution. Miss Kidder, on her arrival in 1869, accompanied Dr. S. R. Brown and family to Niigata. Dr. Brown had been called thither by the Educational Department as instructor in the Niigata school. On Miss Kidder's return to Yokohama in 1870, she commenced to teach a small number of girls, transferred to her by Mrs. Hepburn, whose pupils they had been till that time, and soon afterwards opened a girls' school under the patronage of Mr. Oye, the Governor of the port. This school, before the close of 1872, numbered twenty-two pupils. These faithful beginnings soon produced good fruit in the conversion of a few of the pupils, and eventually resulted in the establishment of one of the earliest of the leading girls' schools, the "Isaac Ferris Seminary," at Yokohama.

The good work of Mrs. Pruyn and the ladies of the "American Mission Home," so prominent in this department, has already been noticed.

Several of our native pastors and teachers, as well as a number of Christian daughters, wives, and mothers received their first instructions at the houses of the early missionaries and at the several schools here mentioned. For these blessed fruits we cannot be sufficiently thankful. But besides these, among other happy results, were the raising of the standards of education generally, the introduction of the superior methods used in American schools, and the elevation of women to a vastly higher level than had been accorded them heretofore. These various improvements have made themselves felt throughout the country, in the schools as well as in society generally.

9. The foreign communities in various parts of Japan had been regularly supplied with the preaching of the Gospel and all the Christian ordinances. The missionaries also were largely instrumental in the formation of union and other churches and Sunday-schools among the foreign population. The building of foreign churches at the several open ports, too, was much furthered by the efforts of the missionaries.

10. Many earnest prayers and supplications for the salvation of this nation and the divine blessing upon the means thereto had, during those early years, been offered up before the throne of grace.

An interesting incident, with relation to this, should be specially noticed here. It is particularly mentioned, among others, in the historical sketch of the Japan Mission of the Church Missionary Society, in the following terms:—"The commencement of the Society's Mission in Japan was closely connected with the difficulties which beset the first Protestant missionaries who entered the field, immediately after the first Treaty Ports were opened. Some of these pioneer brethren, after several years of preparation for work and patient waiting for openings, met in Yokohama, at the beginning of 1866, for united prayer, and in view of their special circumstances, agreed to invite the Lord's people in other lands to make special and earnest prayer for Japan. The address they issued was published in the C. M. Intelligencer for June of that year, and was the means of creating much interest in Japan amongst the friends of the Society. Not only was the call to prayer heartily responded to by many, but within a year an anonymous donation of £ 4,000, to form the nucleus of a Special Fund for Japan, was received. A year later, He who had given the means gave the Society its first Japan missionary—the Rev. G. Ensor—who was designated to the work as the first Protestant missionary from Christian England to Japan."

The address thus referred to was prepared and circulated seventeen years ago, in the middle of the period now under consideration. It sets forth, with much detail, the state of the country and the condition of the work at that time. This gives the address a permanent value and a claim to be inserted here.

"Yokohama, Japan, 14th Jan., 1866,

"Brethren in Christ:

"A little company of believers of several nationalities residing here, have for the last seven days been observing the concert for prayer with you of other lands, and whilst assembled this evening to supplicate the throne of grace in behalf of this heathen nation, it was unanimously resolved to appoint a committee to issue an address to God's people throughout the *world*, asking their prayers in a special manner for Japan.

"In order that the ground of this request may be better understood, permit us succinctly to state the circumstances in which we find ourselves here at the present time. There are now Protestant missionaries representing three or four branches of the Church of Christ in this country. Two of these are at Nagasaki and the remainder at this port. Most of these have been here since 1859, or more than six years.

They see marked changes in many things since their arrival.

"At first the prejudice and suspicion of the rulers of the country led them, for some time, frequently to send *posses* of officers to the houses of the missionaries, ostensibly as friends calling upon friends, but really as spies, to find out for what object these non-trading people had come to Japan. But for more than three years past, such domiciliary visits have entirely ceased. The first decisive symptom of the abatement of suspicions on the part

of the Government was the sending of about a dozen young men of rank from Yedo to Kanagawa to be taught English by one of the missionaries. More recently the Governors of Nagasaki and of this place authorized schools to be opened for a similar purpose under their auspices, and the Protestant missionaries were invited to take charge of them. One missionary at Nagasaki has, during the last year, devoted three or four hours a day to the school there. The school at Yokohama has over fifty members, and for more than two years past, three and sometimes four of the missionaries have been engaged in it, teaching an hour or two each day. A large supply of American school-books has been imported by the Governor for this school, and the teachers have in no wise been restricted as to the manner or matter of their teaching. Through the use of these foreign school-books more or less of Christian truth is almost daily brought into contact with the minds of the pupils, and has been freely made the subject of explanation and remark in classes. The effect of this is manifest in the unhesitating manner in which the pupils make inquiries, and seek information on religious subjects, and in the frequent expression given to Christian facts and doctrines in their school exercise. Four years ago, when copies of a book entitled the 'Christian Reader,' were bought of a missionary by some young men who were desirous to learn English, they at once erased the word 'Christian' from the title page and cover, for fear that it would be noticed by others and bring them into trouble. Now a considerable number of those who have been under instruction have purchased copies of the Scriptures for their own use. In the school-rooms and in our houses there is no reluctance to speak, and many do speak from day, of God, of Christianity. The name of Jesus is no longer uttered with bated breath. Some of the wives of missionaries also have interesting classes of Japanese boys under their instruction in English, with great success.

"A medical missionary has a dispensary thronged with patients from day to day, where the Ten Commandments and passages of Scripture in Japanese are hung upon the walls, and read by the patients.

"Again, the Gorojiu or Council of State at Yedo is now making arrangements to erect extensive buildings in that city, for a school in which some hundred young men of the higher class are to be taught in an English and a French department, and the Protestant missionaries have been requested to take charge of the former. These facts will enable you to see to what extent the Japanese have come to repose confidence in the missionaries. Meantime the members of the several missions have applied themselves to the study of Japanese, endeavoring to make their labors in this direction available to those who may come after them, by publishing works for this purpose, and a Japanese-English Dictionary containing some 40,000 words is now nearly ready for the press. Most, if not all, of them have for a good while past been at work upon the translation of the Bible, so that, by a few months of cooperative labor they would be ready to publish at least the four Gospels in Japanese.

"Contrary to the general expectations, it has been found that the Japanese generally do not entertain a feeling of hostility to foreigners, nor are they bigoted in religious matters. They even pride themselves upon being less stiff, and more liberal in the latter respect than

the Chinese. Those who belong to the class called *samurai*, who alone are eligible to civil or military office, manifest much eagerness to gain a knowledge of Western languages, and arts. Some of those who have been or are now studying English are in the habit of going daily to the missionaries' houses, in groups of from two or three to six or seven, to read the English Bible, preferring this to the study of school-books. These intelligent young men frequently express their earnest desire that the day may soon come, when all their countrymen shall have the Holy Scriptures, and the free political institutions of which they are the basis. They despise the Buddhist creed and the Buddhist priest.

"One of the first teachers employed by the missionaries in 1860 recently died in the assurance that he was about to be with Jesus. He had, at his own request, been baptized in his own house and in the presence of his own family, with their full consent. Thus the first fruit of the gospel in Japan, at least in our time, has been gathered into the garner of God.

"Here, then, we are, in the presence of this great heathen population, estimated by themselves to number 32,000,000, and you may ask, 'what hinders the Gospel from being freely and publicly preached?' This is the question that presses us at this moment, and urges us to ask your prayers for this people.

"This Government is in some respects a strong one. In consequence of what occurred with the Jesuits and monks of former times, it took the most stringent measures to efface the very name of Christian (Kiristan) as that of a crafty usurper, from the memory of its subjects, or else to make it the symbol of whatever is dangerous and detestable. Unfortunately the Jesuits did not leave the Bible in Japan when they were banished from the country, else the condition of things here now might have borne more resemblance to that in Madagascar. But now, every man, woman, and child must be registered at some Buddhist or Shinto temple, or be denied a decent burial. Thus every Japanese is in the grasp of an iron hand of the Government. There is no evidence that the old edicts against Christians have been revoked; no proclamation from the Government as yet assures the people that they would not be treated as criminals worthy of the death-penalty, should they be suspected of favoring the Christian religion. The missionary might or might not suffer from the offence of preaching, but his hearers would. Here then we hesitate, and desire to know the divine will and our duty. We call upon our brethren in Christ to pray that this last obstacle may be removed,—that the Treaty Powers represented in Japan may be inclined to do what Christian governments ought to do in this behalf,—that the Spirit of God may move the rulers of Japan to proclaim liberty to their subjects, liberty to hear and read the Word of God,—and thus that speedily these everlasting doors may be lifted up, and the King of Glory may come in. May we not hope that those whom this address reaches will remember this object in their families and meetings for prayer, and that it will be specially inserted among the subjects forming the programme for the Week of Prayer at the opening of the year 1867."

It has already been pointed out that it was not in vain that the above address was at the time sent forth to the Christian world. And as regards the many supplications made

here and abroad, during long years of perparation, for the removal of the serious obstacles in the way of a successful evangelistic work, it is a blessed thing to be assured that

“More things are wrought by prayer
Than this world dreams of.”

11. In concluding this enumeration of the results of the earlier year of mission work, we now arrive at the one joyful day of harvest mentioned at the beginning of this paper. A brief account of that day will fitly close this section.

Large numbers of Chinese Bibles and books had been imported and circulated and much faithful labor done; yet up to 1866, the year of the address just read, there had been but one Japanese who, being justified by faith, had found peace with God through our Lord Jesus Christ. Even in the earlier years, however, there had not been wanting a few timid but earnest seekers after truth. In the course of time these multiplied, their timidity subsiding as their numbers increased. The missionaries had devoted a good deal of time and care to the teaching of inquirers, with the Bible as text-book. Thus Bishop Williams at Nagasaki, Dr. Brown and Mr. Ballagh at Yokohama, Mr. Thompson and Mr. Carrothers in Tokyo, and others, had taught small but regular Bible classes. Mr. Verbeck at Nagasaki had for a long time such a class of three intelligent Buddhist priests, and also for several years a class of five men living at the distance of a two day's journey. These men, owing to feudal restrictions, were not at liberty themselves to come to Nagasaki to study. Hence, having been plentifully supplied with Chinese Christian books, two messengers were employed, going regularly back and forth between teacher and pupils, carrying inquiries and explications as they came and went. At Yokohama, preaching and prayer-meetings had been attempted on a small scale at the missionaries' houses.

The first fruit of these diverse labors was the baptism of Mr. Ballagh's teacher, Ryū Yano, in October, 1864. On May 20th, the Day of Pentecost, 1866, Mr. Verbeck baptized two members of his distant Bible-class, viz., Wakasa, the first Karō (Minister) of the Prince of Hizen, and Ayabe, his younger bother. Of Wakasa's later history, chiefly owing to Mr. Verbeck's removal to the North early in 1869, little was, for a long time, known beyond the fact that he, too, had fallen asleep in 1872. But happy fruits gathered after many days (in 1889) bear witness to his earnest zeal and faithful efforts for the conversion of his children, friends, and servants. In the spring of 1866, Bishop Williams of the Episcopal Church, baptized Shinmura, of Higo. In the same year, Mr. Verbeck had three urgent applications for baptism made to him; but he thought it expedient to advise delay and found the advice justified by later developments. In the summer of 1868 he baptized a young Buddhist priest, Shimizu. This man was cast into prison for his faith soon after Mr. Verbeck was called away from Nagasaki in 1869, and endured much suffering in various prisons during five years. He was finally released and is now a member of the Koji-machi Church in Tokyo. In May, 1868, Awazu Kamei was baptized by Mr. Ballagh, and in February, 1869, Mr. Thompson baptized Yoshiyasu Ogawa, at present the highly respected pastor of the Asakusa Church in Tokyo, and also Kojiro Suzuki and an old lady. This sister shortly afterwards entered into the joy of her Lord. In 1871, Mr. Ensor, at the Church Mission's

Nagasaki station, baptized a man called Nimura, whose name will presently be mentioned again.

Previous to the spring of 1872, but five persons had received baptism in the North, and the same number in the South of Japan. To many the progress appeared slow; and not a few, here and at home, felt discouraged. But in the tender mercy of our God, the day-spring from on high which was to visit this people, to guide their feet into the way of peace, was at hand. Of this happy event the Rev. J. M. Ferris, D. D., of New York, who was fully informed of all the circumstances at the time, at the Midway Conference (Oct. 1878) spoke as follows:—

“At last God’s set time for the organization of His Church came. In January, 1872, the missionaries at Yokohama and English speaking residents of all denominations, united in the Week of Prayer. Some Japanese students, connected with the private class taught by the Missionaries, were present through curiosity or through a desire to please their teachers, and some perhaps from a true interest in Christianity. It was concluded to read the Acts in course day after day, and that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The meetings grew in interest and were continued from week to week until the end of February. After a week or two the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer-meeting, entreating God with great emotion, with the tears streaming down their faces, that He would give His Spirit to Japan as to the early church and to the people around the Apostles. These prayers were characterized by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, wrote to us, ‘The prayers of these Japanese take the heart out of us.’ A missionary wrote that the intensity of feeling was such that he feared often that he would faint away in the meetings. Half a dozen perhaps of the Japanese thus publicly engaged in prayer; but the number present was much larger. This is the record of the first Japanese prayer-meeting.”

As a direct fruit of these prayer-meetings, the first Japanese Christian church was organized at Yokohama on March 10th, 1872. It consisted of nine young men, who were baptized on that day, and two middle-aged men, who had been previously baptized, viz., Ogawa, by the Rev. David Thompson of the American Presbyterian Mission at Yokohama, and Nimura, by the Rev. Geo. Ensor of the Mission at Nagasaki. Some of these nine young men had previously received special instruction from the Rev. J. H. Ballagh, of the Reformed Church at Yokohama. Mr. Ballagh, too, assisted by Mr. Ogawa and other brethren, was chiefly instrumental, under the divine blessing, in bringing about the organization of this church. Mr. Ogawa was chosen an elder, and Mr. Nimura a deacon of the young church. The members gave their church the catholic name of “The Church of Christ in Japan” and drew up their own church constitution, a simple evangelical creed, together with some rules of church government, according to which the government was to be in the hands of the pastor and elders, with the consent of the members.

Thus is brought to a close the inquiry concerning what missionaries could do and what they were graciously permitted to do during the earlier years of evangelistic enterprise in

this remarkable and originally so intensely antagonistic country. The organization of the first Christian church, ere long to be followed by others in Tokyo and elsewhere, clearly showed that the Kingdom of God had indeed come to Japan. It was now evident that a happy transition from the old period to a new and very different one was imminent, that a new era of Christian work was about to be ushered in. The expectations of the missionaries and their friends were great. That these were not to be disappointed will appear from the sequel.

The Second Period

The opening of this period on the recently inspirited missions was exceedingly auspicious. The year 1873 will ever mark a memorable epoch in the annals of their growth and progress. Several important events concurred to assign to this twelve-month a prominent place among the years that preceded and followed it.

First to be mentioned, because first in the order of time though not of importance, is the reform of the calendar. On the 9th day of the 11th month of the 5th year of Meiji (December 9th, 1872), an imperial decree was issued to the effect that the old style of Japanese chronology, founded on the lunar phases, should, on account of its many inconveniences and discrepancies, cease to be used at the close of the 2nd day of the 12th month next coming (December 31st, 1872): that the 3rd day of the same 12th month (January 1st, 1873) should be called the 1st day of the 1st month of the 6th year of Meiji; and that thenceforth the computation of years, months, and days should be based on the mean duration of the solar year. The happy effect of the new style introduced by this reform was that the beginning and end of the year, as well as its months and days, were brought into correspondence with those of the Gregorian calendar. In this respect Japan placed herself a step in advance of Russia and Greece. There was to be no more intercalary month in about every third year, no more confusion in the annual seasons, and seed-time and harvest were henceforth to come round on fixed dates. The years, however, continued to be designated by the awkward contrivance of the so-called *nen-go* (year-periods of irregular length), according to which, for instance, A.D. 1873 corresponded with the 6th year of Meiji: or they were reckoned by the era of Jinmu, traditionally the first mortal ruler of Japan; by this era, A.D. 1879 corresponded with the year 2533. The above reform, aside from the conveniences it afforded foreigners in their daily intercourse with the natives, was of great significance, considered from a missionary point of view, on account of its having served to pave the way for the introduction, at a later date, of an inestimable boon to the missionary cause, as will be noticed in its time and place,

The next event to be recorded is the removal of the edict against Christianity from the public notice-boards throughout the Empire. This took place in virtue of a decree of February 19th, 1873. It was an event of the weightiest consequence to the work of the missions; for although the removal of the obnoxious edict was finally decreed because the authorities might presume that its subject matter, having been before the eyes of the nation for more than two centuries, "was sufficiently imprinted on the people's minds," and although the

Government by no means intended publicly to declare by its action that the prohibition of Christianity had now been abrogated and religious toleration granted, yet the event itself conveyed, in the general estimate of the people, the idea that liberty of conscience was henceforth to be allowed, and it virtually amounted to as much. It was especially calculated to do so, when taken in connection with the almost entire disestablishment of the various Buddhist sects (by decree of February 23rd, 1871), the release of many hundreds of Roman Catholic Christians (in March and April, 1878), and the perfect immunity practically accorded to the Protestant church recently organized at Yokohama without the slightest attempt at secrecy and under the eyes of the authorities. There is no doubt that the people generally regarded the removal of the edict in question as being equivalent to a repeal of the laws which had for generations prohibited Christianity under the most severe penalties, and there can be as little doubt that the Government was not at all disinclined to see so favorable a construction put upon its action, especially in foreign parts. It was certainly intended to be a step in advance towards a higher civilization. Hence it was that this event operated most beneficially for the furtherance of the objects and the work of the missions. The object for the attainment of which the prayers of the churches abroad had been solicited seven years before by a special address and supplication so often made here on the ground during long years of trial and waiting, was at last realized. The work might now go on untrammelled, as far as direct opposition on the part of the authorities was concerned, and God was praised for the boon. The cause of missions had received a new and powerful impulse, which ere long made itself felt in a wide enlargement of its operations.

Another incident which contributed not a little to determine the Government still further to entertain liberal views and pursue a liberal policy regarding religious as well as other matters, was the return of the embassy which had left Japan on December 23rd, 1871. It was on September 13th, 1873, that Tomomi Iwakura and his suite landed again at Yokohama. Whatever may have been the special objects of the embassy and in whatever way it may have fared in the accomplishment of the same, the general outcome, as far as the tendency of the future policy of the Government was affected, could not well be otherwise than highly beneficial. Embassies had been sent abroad in former years, but they had been sent by the *Shogun* and composed of men not distinguished by either their high rank or superior ability. On their return hither, such men were not possessed of sufficient personal momentum to influence the nation's policy by the infusion of whatever enlightened views they might have gathered on their foreign travels. But in the present instance, the envoy who returned home after a prolonged sojourn in the United States (from January to August, 1872) and after having leisurely traversed the better part of Europe, had been sent by the *Mikado* himself, and was the second or third man in the Empire, a man of great intelligence, sagacity, and experience, and withal a man of a strong character and accustomed to lead. To give additional importance to the embassy, there were associated with the chief ambassador four vice-ambassadors, all men of ability and distinction. And not only did the ambassadors enjoy every facility for studying themselves the institutions of the civilized world while sojourning in the midst of them, but they were also accompanied by a numerous staff of specialists

from the different departments of the administration. After the return of an embassy thus constituted, retrogressive action on the part of the country was out of the question; a steady advance in the path already entered on could be the only result. Such political surroundings could not but react favorably upon the missionary cause.

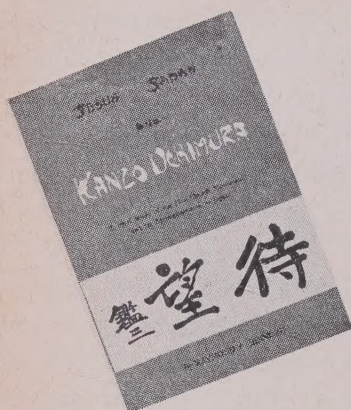
This year, too, saw the commencement of the important work of the New Testament Translation Committee, which had been appointed in September, 1872. A full account of the progress of this work, however, will find a more suitable place under A. D. 1880, in which year it was carried to a happy consummation.

The year 1873, finally, is remarkable for having witnessed the arrival of by far the largest number of missionaries that ever came to Japan in any one year, either before or after. The number in question exceeded by one the whole number of missionaries then in the field, and was only two less than the whole number of missionaries who had come here from the time of the opening of the country in 1859 to the end of 1872. During these fourteen years there arrived missionaries, 6 single female, and 5 single male missionaries, making a total of 31; while in the year 1876 there arrived 16 married missionaries, 7 single female, and 6 single male missionaries, making a total of 29. The year coming next to 1873 in the order of frequency of arrivals is 1877, with a total of 20 new missionaries. The occasion of the unprecedented influx of missionaries during the year under review is sufficiently apparent. The unmolested rise and growth of a native Christian church at Yokohama unmistakably announced to a grateful Christendom that God had indeed opened a door of faith to this family of the Gentiles also; it was nothing less than a Macedonian call to the societies to whom was intrusted the direction of the evangelistic operations of the churches; it was an appeal to faithful men and woman now to enter this new field, "white already unto harvest," and devote themselves heartily to the promising work. The Church felt it to be her duty to keep pace with the gracious indications of Providence; the animated missionary movement witnessed in 1873 was simply a fruit of the Church's endeavor to do her duty.

Japan's largest housing project is being built in a sparsely settled suburb of Chiba City, twenty-nine miles from Tokyo. When completed the 230 acre site will have a population of 25,000. More than three-quarters of the total area will be occupied by schools and parks.

¥350 or
\$1.00

What is Non-Churchism?



In recent years there has been an increasing interest in and deepening appreciation of the Non-Church Movement in Japan. Here is a book that recounts the life of its founder KANZO UCHIMURA, outlines his doctrine of the church and endeavors to point up the significance of the movement.

*A "Must" for anyone interested
in Christianity in Japan.*

JESUS, JAPAN and KANZO UCHIMURA

By **Dr. Raymond P. Jennings**, Editor of the *Japan Christian Quarterly*.

ORDER From the **KYO BUN KWAN**

Correction: The book *The Two Empires in Japan* by John M.L. Young which was advertised in the July **JCQ** is priced at 400 yen, not 40 as was stated.

BOOKS on JAPANESE RELIGIONS

CHRISTIANITY

The Japan Christian Year Book	¥1,000
The Japan Christian Quarterly	300
Japan Christian Literature Review ;	
Paper-bound 400	Loose-leaf 650
Protestant Beginnings in Japan.....	900
A Short History of Christianity in Japan	180
Historical Stories of Christianity in Japan	300
The Two Empires in Japan	400
The Evangelization of Rural Japan.....	100
Until the Day Dawn	500
Jesus, Japan and Kanzo Uchimura	300
Non-Church Christian Movement in	
Japan (The Transaction of The	
Asiatic Society Vol. 5)	1,500
The Catholic Church in Japan	650
Japan Harvest	200

RELIGIONS IN GENERAL

Religions in Japan	540
A Comparative Study of Buddhism and	
Christianity	720
Religions in Japan at Present	200

BUDDHISM

Young East (Buddhist Quarterly)	150
Zen and Japanese Buddhism	600
The Life of Buddha	540
Zen in English Literature and Oriental	
Classics	500

SHINTOISM

A New Interpretation of Shintoism'.....	250
Shinto in Essence	100

KYO BUN KWAN

(Christian Literature Society of Japan)

INTEGRITY • SAFETY • SERVICE

Your Only Complete Imported

Drug Service in Japan

"Your Drugstore in Japan"

American PHARMACY

Tokyo Store: Nikkatsu Int'l Bldg. (27) 4034-5

Kobe Branch Store: Tor Road, Ikuta-ku (3) 1352